

MOODY BIBLE INSTITUTE MONTHLY

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BIBLE INSTITUTE

Volume XXII

December, 1921

Number 4



Old Farm in Winter
Painting by John E. Bundy
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A Few Investment News Items That May Interest You

Recently an elderly couple in an Illinois town, aged 83 and 81 respectively, wrote to The Moody Bible Institute expressing their desire to transfer their property to the Institute in return for a joint Annuity Contract, which would assure them a larger income while they live than they now receive.

The property consists of a house and other real estate to the value of about \$4,500 and \$1,150 in Liberty Bonds, on which their net income, after deducting taxes, is \$210.00 a year, slightly less than four per cent.

On its Annuity Plan the Institute undertook to pay them nine per cent, the income to be continued at this rate until after the death of both husband and wife.

Another recent case also illustrates the fact that people of moderate means may take advantage of the Institute's Annuity Plan, secure a liberal return on their investment, and at the same time know that they have a share in the training of men and women for Christian service.

Conversing with a representative of the Institute, a man aged 80 was surprised to learn that as low an amount as \$100.00 may be invested in an Annuity Contract. Whereupon he promptly wrote his check for \$100.00 and will receive nine per cent interest thereon for the remainder of his life.

Still another recent instance is that of a woman in Massachusetts who wrote asking what assurance could be given that The Moody Bible Institute would not depart from the faith, as other institutions have done. She said she had contributed toward an institution which for fifty years had been loyal to the Word of God, but recently had gone astray.

In reply it was explained to her that the Trustees of the Institute are elected for life.

Each of these men without a single exception is "out and out" for the fundamentals of the faith. Successors are chosen by those remaining on the Board, who exercise great care to see that no one concerning whom there is any question should become a trustee. Every member of the Faculty must also be approved by the Board.

Furthermore, beyond a very limited amount, the Institute has no endowment, and it is not its policy to seek an endowment. Hence it must continually look to God for the large amount of money annually required for its support, and thus is kept in a place of prayer and supplication. Lacking this, it could not long endure.

On receipt of the above information the woman remitted \$500.00 for investment in an Annuity Contract, on which she will receive six and seven-tenths per cent interest for the remainder of her life, her age being 57.

Doubtless many of our readers have thought that ere long they would look into this matter more fully with a view to investment in the Institute's Annuity Contracts.

A Kansas man who had put this matter off wrote recently, "I have met with reverses and am unable to invest now in your Annuity Contracts. I wish I had put my money with you, for then this would not have happened. Send me your rates so that I can interest others."

"By the streets of 'by and by' one arrives at the house of 'never.'" How true it is that many of us are haunted by the memory of the good things we intended to do but which somehow never were accomplished.

"NOW is the accepted time." Write us stating your age, and the amount you may consider investing, and we will reply at once giving further information, the rate of interest you would receive and so forth.

THE MOODY BIBLE INSTITUTE, 153F Institute Place, Chicago, Ill.

Our January Issue

Will be notable for four outstanding articles by well-known Christian leaders.

*The Reverend Henry Ostrom, D. D.
writes on the
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*The Reverend W. E. Biederwolf, D. D.
on
The Supreme Need of the Church*

*The Reverend W. H. Griffith Thomas,
D. D., answers Bishop Berry
by inquiring
Is Pre-Millennialism Pessimistic?*

*The Reverend Samuel M. Zwemer, D. D.
discusses as no missionary is
better able to do
Present Day Movement in the
Near East*

These leading articles will be supported by other original contributions covering a variety of themes of current value and importance, besides all the regular departments which we diligently try to keep up to the standard month by month.

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Vol. XXII

DECEMBER, 1921

No. 4

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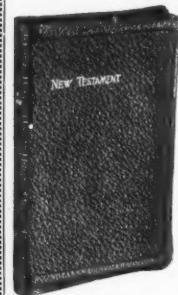
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Knowledge of the Bible *versus* A University Education

William Lyon Phelps, A. M., Ph. D., professor of English language and literature, Yale University, says in the November Ladies' Home Journal:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

Editorially, the Ladies' Home Journal says:

"There is no greater need in our present-day civilization than a knowledge of and a love for the Bible.

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Is it any wonder that graduates of MOODY BIBLE INSTITUTE CORRESPONDENCE COURSES write in such glowing terms of the great benefits they have realized?

The following extracts are from a few of many letters recently received. Read them carefully, and then act promptly, that you also may soon be enjoying the same great blessings.

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"I have completed the Synthetic Course and Christian Evidences. Though I had previously taken a college and seminary course, It was not until I had finished the Synthetic studies that I really learned what the Bible teaches."

"I finished the Scofield Bible Course about three years ago, and as a minister I find it has been of greater value to me in preparing sermons, teaching Bible classes, and in the Sunday School work than any other training I have ever had, though I spent four years in college. I thank God for this wonderful course of Bible study and hope many others may profit by it."

"The thoroughness of this course of study (Scofield) and the small financial outlay it entailed never ceased to be a wonderment to me; moreover, the manifest personal interest your examining staff shows toward your students is a great source of joy and strength.

MORE HELPFUL THAN COLLEGE OR SEMINARY

"After successfully completing all the required courses of a Lutheran College and Seminary, and pursuing graduate work in a larger university, I am happy to testify that nothing has so helped me in my ministry as the results obtained from study of the Scofield Bible Correspondence Course."

"I have completed the Synthetic Course, and am now finishing the Scofield Course. If I were beginning the ministry again as a young man, knowing what I do now, and had my choice between the regular seminary course and the Correspondence courses under the direction of Moody Bible Institute, I would choose the latter."

"I received more practical and helpful knowledge in regard to Bible doctrine than from any other course of study I have ever taken. The teaching is purely biblical and not perverted by any sectarian prejudice or colored by any ism. I feel that every Chris-

tian would be much better fitted for service in any capacity, if privileged to take a course of this kind. I have found my books which compose the course a splendid reference library in my work as a minister of the Gospel."

"Your Course in Evangelism helped me along the line of evangelism more than my whole theological course for four years. I am an ordained minister and have been in the 'Y' work for years, and heartily recommend the courses to other 'Y' secretaries."

HELPED AWAKEN DEAD CHURCH

"I have been very much benefited by your course on Evangelism. I have used my knowledge in trying to awaken a dead church. The church near here had not had any services for nine months. Another man and I decided to try to have a prayer meeting. The first Sunday there were only three, the next Sunday six, and we have gained ever since. We have started the Sabbath School and now have a preaching service every two weeks. I am sure I could not have had the courage to go ahead if it had not been for the knowledge I gained from your course."

Correspondence Method Best

Dr. C. I. Scofield said: "After nearly thirty years of teaching the Bible by correspondence, I put my course into the strong and efficient care of The Moody Bible Institute. I am convinced that the correspondence method of Bible study is not merely a fairly good substitute for oral instruction in the Scriptures, but is enormously better than any oral teaching can possibly be. No one will understand me to undervalue oral teaching of the Bible. It has certain evident advantages. But no student can possibly give to the Bible, its form, content and spiritual message, as close a study in oral class work as he must give under the correspondence method, if he is to successfully pass the examinations.

"More than 2,000 ministers took the study with me. Perhaps the most common testimony as to their progress was an increased facility and joy in preaching. For no man will ever live long enough to preach half of the vital, gripping sermons in the Bible."

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A Great Spiritual Hunger in Russia

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* * *

MISSIONARY MARUSICH writes under date of June 8th, 1921:

"From different places special messengers are constantly coming to me, begging with tears to visit their places and to preach the Gospel to the Russian multitudes. At present I am working in Poland. Thousands are turning to Christ! Every Sunday we baptize from fifteen to sixty-five souls, or more. The whole of Poland is set on fire for God, the Russian population particularly. The field and the hearts of the people are open for the evangelistic work.

"Our greatest need here is in Bibles and New Testaments. If it be possible for you, my dear brother, acquire Bibles and New Testaments as many as possible and send them to me, for the sake of these longing and seeking millions. Whole villages are turning to God, hundreds of them, and there is no spiritual food to feed them upon. There is a need here for a great many more Missionaries.

"You would scarcely believe that from twenty to thirty surrounding villages are gathering together when we have meetings, especially a Baptism Service. In such a way we have gatherings of from two to four thousand people. Today I am invited to visit seven different places and to baptize the converts there. From this you can judge the need of workers here.

"The Soviet Authorities place at the disposal of our brethren the largest buildings, railroad trains and horses, so that we might, without

hindrance travel and preach the Gospel of Love. *Hundreds of the Red Army are turning to God. It seems as if it were the last call of grace, and Russians are responding to this call.*"

* * *

PASTOR IVAN SHILOFF of Petrograd writes thus: "Masses of the people are turning to the Lord and almost in every city of Russia there are believers. Multitudes of the people who were deceived by the Popes (priests) and dissatisfied in politics, with great thirst are crying: 'Give us food—true food.' If at the present time five hundred true preachers would come here with sufficient supply of the Holy Scriptures and Spiritual literature, then I would say without exaggeration, *within a year a million souls would be converted to God.*"

A Visitation of God

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Moody Bible Institute Monthly

DECEMBER, 1921

EDITORIAL NOTES

'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting.'—Micah 5:2.

Some derive honor from the place in which they were born and others confer honor upon it. Bethlehem was not remarkable for its size, but from its beauty, its architecture or its commerce, it was "little among the thousands of Judah," but it was immortalized by an event that fixed upon it the eye of inspiration, that drew to it in the fulness of time a multitude of the heavenly host, and that will make it forever "the dearest spot on earth" to the church of God and the nation of Israel.

"The hopes and fears of all the years
Were met in it that night."

Yea, out of it "shall he come forth unto me that is to be ruler in Israel." God called Him, and He answered, "Lo, I come to do thy will, O God." "By which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 9:10).

To "be ruler in Israel" He came, and so He shall be in that later day when He "shall turn away ungodliness from Jacob" (Rom. 11:26); but meanwhile, He "is the Saviour of all men, specially of them that believe" (1 Tim. 4:10).

"Whose goings forth have been from of old, from everlasting." The Jesus of the New Testament is the Jehovah of the Old. He was the One whom the Israelites tempted, and who spake by the prophets. He was the Captain of the Lord's host who appeared unto Joshua at Gilgal. Moses rejoiced in His reproach. Abraham pleaded with Him for Sodom. Adam heard His voice in the garden. Before the mountains were settled, and before the hills, was He brought forth. He had glory with the Father before the world was.

"Wherefore, from His throne exalted,
Came He on this earth to dwell;
All His pomp a humble manger,
All His court a narrow cell?
From that world to bring to this
Peace, which, of all earthly blisses,
Is the brightest, purest bliss.

"Why did He, the Lord eternal
Mortal pilgrim deign to be;
He Who fashioned for His glory
Boundless immortality?
From that world to bring to this
Peace, which, of all earthly blisses,
Is the highest, purest bliss."
Violante De Ceo (1601-93)

Translated by Sir John Bowring.



Our December issue, the month in which we commemorate the nativity of our blessed Lord, is one for which we commonly reserve such contributions as have bearing upon His glorious person.

It has been so this month. We have been careful also, as to the order in which they appear. We should like our subscribers to read them in that order. Take first the simple scriptural statements concerning Him in Mr. Brown's article on "The Deity of Christ and His Virgin Birth"; then pass to Dr. Hazard's meditation on "The Ideal Person," and thus gradually approach the startling anti-climax, if we may call it such, in the picture drawn by Mr. Kemp, of the Christ of the final century of the Christian era as compared with the Christ of the first.

Read in that order, no sincere believer can conclude the last-named article without emotion. Indignation and shame will mingle with alarm—and if we may take ourselves as an example, alarm will be uppermost. Alarm for those who are blaspheming Him, and who in the Day of His soon coming again, will be crying to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).



It is only recently that we have been able at all to sense the fact that certain leaders of the Methodist church among its bishops, superintendents, secretaries and editors, are in a kind of organized antagonism to the doctrine of the second coming of our Lord.

Methodism and the Second Advent It is difficult to understand or even to believe it.

But there is a letter before us written

by a district superintendent which testifies to it. He is addressing a Methodist preacher who is inquiring about a location in his district, and he says: "I must know whether you are a premillennialist; that is to say, whether you will teach it. Our church is opposed to that teaching."

On another page of this issue is a letter of a distinguished Methodist layman who quotes "the pastor of one of the largest and most important churches of Methodism" as saying, "I am quite sure our Methodism is utterly wrong in its attitude of *savage opposition* to that teaching (the Second Advent)." "Savage opposition", think of it!

This pastor adds, and we heartily agree with him, that "nothing would stir the people like a real conviction of the imminent advent of Christ."

Sometimes church leaders do not wish the people stirred. "Organization," as the editor of *Harper's Magazine* said the other day, "is sometimes the enemy of truth." But thank God, powerful as it is, organization is not indispensable to truth. On the contrary, truth in the long run is indispensable to organization, and "organization which does not square with what is true will perish in the end."

Organization stood out against Christ at His first coming, and taunted the people by inquiring, "Have any of the rulers or of the Pharisees believed on him?" (John 7:48). But what became of the rulers and the Pharisees?

We believe in organization because we believe in order and authority, but there is a "Thus saith the Lord," that takes precedence of them all.

The evidence is clear and convincing that John Wesley believed in the second coming of Christ and was a premillenarian. He was no faddist or fanatic, however. He fixed no dates and insisted on no program. He held truth in proportion and suppressed none of it. Therefore Methodism flourished by God's blessing, and like the grain of mustard seed has become the greatest among the denominations. Can it not afford to follow the example of its human founder and still let the truth be free?

In a very humble and kindly spirit we plead for many of its clergy and laity who would lay down their lives for its welfare, but who are grieved and burdened beyond measure by that of which we speak.

Government Control
Two experienced men have recently spoken, both on the same day we believe, though under different auspices and 2,000 miles apart. One is of national, the other international fame. One was ex-Governor Lowden, late candidate for the nomination to the presidency of the United States; the other was Viscount Bryce, late Ambassador of Great Britain to the United States.

One said in substance, "More or less is commercial control passing into the hands of the Government, and when it reaches a certain point, from thence to the Soviet is only a step." The other said, "Balancing the loss against the gain, the less executive governments have to do with business and international finance, the better for the people."

Christian citizens are interested in these things and will be influenced by the opinions of statesmen for whom they have respect.

And the reason they should be interested is a strong one, if that is true which was recently spoken by President Charles N. Markham of the Illinois Central Railway system, as to the extent in which the railroads are hampered by legislation. He told the American Mining Congress in Chicago that ninety-nine public bodies "whose duties and responsibilities are neither adequately defined nor sufficiently co-ordinated," lay down limitations on railroad management. Ninety-seven and five tenths per cent of the cost of transportation is outside of the control of the roads, while no public body is responsible for them. No wonder that there is a transportation tangle.

Speaking before the same body, Charles M. Schwab, of the Bethlehem Steel Corporation, said that there was no justifiable reason for government interference with, or regulation of, the coal industry. There is nothing in the business situation which the laws of trade and economics will not straighten out, in his judgment. And he believes further, as we also believe, that "repressive legislation checks initiative and thwarts enterprise."

In saying this, we are thinking of the wage-earner, who is bound to be the sufferer in the end under such conditions. Lenin and his followers are beginning to discover this after a cost from which Russia will not recover in more than a generation.

May we learn the lesson before our own suffering becomes more acute. All that is necessary is for employers and employed to have a little more confidence in each other's integrity, and a little more integrity to justify that confidence.

* * *

"A Shortage of Big Minds"
It seems that a French professor addressing a eugenics congress in New York has been admonishing this country to save civilization by producing a race of demigods. He says the world is suffering from a shortage of big minds to deal

with its problems, in which many will think that he speaks the truth.

But the *Chicago Daily News* disagrees with him, and says the world does not need demigods or supermen, but simply more earnest and sincere men and women. "Big minds" have always been rare, and the biggest of them have failed the world in its critical moments through vanity and moral littleness.

The editor quotes Herbert Spencer who said years ago that the chief business of society is to build character—to make men and women tolerant, kindly, just, and to appreciate, seek and live up to the golden rule.

But how to do it, that is the question. "By education," answers the editor, "mental and moral, but moral more than mental."

There is something in that, but moral education needs a base for a background, which dead men and women cannot furnish, and the race is "dead in trespasses and sins" the Word of God declares.

Who can quicken the dead save God only? And by what method does He quicken it? By His own Word, through faith in Christ (John 5:21; Heb. 4:12; James 1:18).

And how is character produced in such as are thus alive from the dead? Read Galatians 5:22 for the answer.

There you are, Mr. Spencer. There you are, Mr. Editor. Oh, if editors would only help the gospel preachers to make it known what a different world this might be!

But no, this editor falls back on evolution, though he admits it is a slow process.

* * *

The *New York Tribune* calls attention to the fact that well-preserved remains of several cities have been discovered by the Carnegie America's First Civilization Central American Expedition, adding to our knowledge not only of the history of this continent, but of the human race.

It is the Maya civilization that is thus brought before us, which was probably the most closely related to the early civilization of Asia and Africa, through emigration as it is supposed, by the way of Behring Strait.

The circumstance recalls the earlier researches of a Belgic-American explorer in Yucatan, who found the remains of temples and palaces and a wealth of hieroglyphic manuscripts containing unmistakable references to the garden of Eden, the tragedy of Cain and Abel, the Noahian deluge, and the tower of Babel.

Every fresh discovery of this kind adds just so much more weight to the historicity and authority of the Bible, and gives that much stronger reason why all men should read and study it, and why the unsaved should be concerned to find the Saviour it reveals.

In 1857 he addressed a letter to Mr. H. S. Randall, an American writer, and author of the *Life of Jefferson*, in which he said:

Lord Macaulay's Prophecy
"Your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman empire was in the fifth; with this difference, that the Huns and Vandals who ravaged the Roman empire came from without and that your Huns and Vandals will have been engendered within your country by your own institutions."

These words, so remarkable in the light of current events, were quoted by us some time ago and a correspondent asked us to verify them. Having mislaid the correspondent's address, and thus being unable to reach him privately, we are taking this way of doing it in the hope that his eyes may fall upon this editorial note. The letter of Macaulay will be found in the appendix of his *Life and Letters by Trevelyan* (Harper and Brothers, 1904).

* * *

About forty years ago a group of Baptists in Baltimore invited Dr. A. C. Dixon to lead a movement for establishing a church on a vacant

Dr. A. C. Dixon in Baltimore
lot in a rapidly growing suburban district. After eight years the church had more than eight hundred members and is today one of the most prosperous churches in the city.

Baltimore has grown a mile or two in that direction, and there are doubtless a hundred thousand people where forty years ago there were vacant fields and forests. The Johns Hopkins University has moved from the center of the city, and is now erecting its buildings in this new part of Baltimore.

Now another group of Baptists, among whom are some of the original group, have invited Dr. Dixon to return to Baltimore and lead a similar movement for establishing a church on a vacant lot beside the Johns Hopkins University, to be known as "The University Baptist Church"; and though he had planned to spend four months on the Pacific Coast, he feels that the pillar of cloud leads him back to Baltimore for at least three or four months. A beautiful chapel and Sunday-school room has been erected on the vacant lot, and Dr. Dixon begins his ministry with them the first Sunday in November. We congratulate both the city of Baltimore and the Baptist Church.

* * *

That "sweet singer in Israel," William J. Kirkpatrick, passed away at his home in Germantown, Pa., early in the morning of September 29.

A Beautiful Death
His wife wrote us that she found him in what she thought was a sweet sleep, but he had gone to join the heavenly choir. She added:

Moody Bible Institute Monthly

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"I am enclosing his last prayer. I found it on the floor by his side, written on a small scrap of paper, and dated September 29, 2 a. m."

Evidently it was written only four or five hours, at the furthest, before he past hence, and possibly only as many minutes for all we know.

The prayer, which was signed by himself, follows:

"Just as Thou wilt, Lord, that is my cry!
Just as Thou wilt, to live or to die;
I am Thy servant, Thou knowest best,
Just as Thou wilt Lord, labor or rest!"

"Just as Thou wilt, Lord, which shall it be,
Life everlasting waiting for me?
Or, shall I tarry here at Thy feet?
Just as Thou wilt, Lord, what e'er is meet."

What composure, what confidence, what faith and hope are expressed by such words, written under such circumstances! Who would not covet his experience and crave to follow his example?

"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15).

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37).

"Let me die the death of the righteous, and let my end be like his" (Num. 23:10).

+ + +

Under a sense of necessity, and in the interests of true missionary work as well as the rights of missionary supporters at home, a statement, signed by three experienced, representative and trusted **Mission** leaders of China, has lately been circulated regarding the condition of the South Chihli Mission of Northern China, of which Rev. Horace W. Houlding has been the founder and director.

The statement, made after investigation of the facts, calls attention to the mismanagement of the mission, including its finances. It cites the circumstance that out of about one hundred missionaries who have gone out under the mission during the twenty-five years of its existence, less than ten remain in it today, most of the others having been obliged to withdraw because of the conditions. It also discourages further recruits or contributions for the work until it shall have been re-organized under a new leader.

We call attention to the matter with regret, and with sympathy for those who have suffered, a remnant of whom are still making efforts to secure the mission property and plant for its rightful use.

The unfortunate affair is another illustration of the need of prayerful discrimination in the endorsement of missionary work.

+ + +

For two months Sidney, Australia, has been witnessing a Bible revival

campaign in connection with the Pocket Testament League, the movement not being confined to the usual churches, but finding its way into the public and high schools.

More than 21,000 Testaments have been distributed, and more than 10,000 souls in public and high schools, factories and churches, are reported to have accepted Christ as their personal Saviour.

The League especially appealed to business men, not only as a means of blessing to themselves, but as a sane and effective method in reaching others. Many of these men became enthusiastic workers in the movement, one of whom gave a New Testament to every scholar who enrolled in the League. One lad, only eleven years of age, "signed up" over 100 in the movement, including two Australian aborigines.

The ministers of Sidney are delighted with the results, and as one expressed it: "This movement has come here at just the right hour. On the one hand, the Bible is being attacked by the college and theological professors, and on the other, it is not being read by the people, and this will help to counteract both these influences."

+ + +

For some time a feeling has been growing among Christian Jews and also among Gentile Christians engaged in Jewish evangelization, **Forward Movement for Jewish Evangelization** for the time was ripe for a forward movement in one day to bring the gospel of Christ to the lost sheep of the house of Israel.

Hitherto a hindrance to greater progress in that direction has been the lack of proper training on the part of missionaries to the Jews, both Jewish and Gentile. Only comparatively few have been fully equal to the difficult task, which on the intellectual side, calls for a knowledge of Hebrew, of Jewish history, Rabbinic literature and the Yiddish dialect, not to mention Messianic prophecy with its Jewish interpretation and the refutation of it from the Christian standpoint. Of course, an evangelical background is essential to it all.

The Moody Bible Institute has the background, and has long desired to add such a Jewish department to its educational work, but the opportune time has not seemed to arrive till now.

Recently, the Hebrew Christian Alliance of America, becoming aware of the Institute's desire and sharing in it, has taken steps for active co-operation, and appointed a committee to advise with the Institute and to secure funds.

Correspondence is now in progress concerning a Jewish Christian scholar to head up the work, and when he has been found further announcements will be made.

Meanwhile, will not the people of God

please bear this important matter on their hearts before God; and will those who are able and desirous to contribute of their means to forward the plan, kindly communicate with the Business Manager of the Institute, 153 Institute Place, Chicago?

+ + +

In our November issue we erred in saying that the presentation of a Bible for use at the Disarmament Conference in

Washington was by the

A Correction American Bible Society.

It was by the New York Bible Society, and its president, Rev. George William Carter, D. D., made the presentation speech at the White House.

+ + +

Pastors! Do not neglect your opportunity for a Watch Night Service this year. It is a great occasion for awakening the revival spirit.

Watch Night Service Young people are attracted to it. It offers an atmosphere for the evangelistic appeal.

Backsliders sometimes grasp at it as an easy way to get back into the Christian fellowship they have missed. Frequently it is the beginning of a series of meetings which may mean much to the spiritual life of the church for all time. Announce it early. Talk it up among your people, and get them as well as yourself praying about it. Quicken their expectation. Plan a good program and carry it out faithfully. God will bless you.

PRESBYTERIAN THEOLOGICAL STUDENTS

Official reports show that in twelve Presbyterian theological seminaries in the United States, there were in 1920, 639 students, as compared with 999 twenty-five years ago. The falling off has not been uniform, but it has been persistent, for ten years ago the whole number was 730.

The number of graduates in 1896 was 300, while the number of graduates last year was only 161. Ten years ago, the number in the graduating classes was 197. Of the larger seminaries, Princeton and McCormick show the least percentage of loss in the last 25 years, Princeton dropping from 241 to 163 in attendance and McCormick dropping from 202 to 166. In 1896 Princeton had in the graduating class 78 as compared with 38 in 1921, and McCormick fell off from 78 to 44 during the same period. The two of the larger seminaries that show the greatest decline in number of students are the Western (Pittsburgh) and Auburn. In 1897 Western had 105 and in 1920 only 48 and in 1921, 51. In 1897 Auburn had 120, while in 1920 only 48, and in 1921 only 21. In 1896, Western graduated 32, and in 1920 only seven, and in 1921, ten. In 1897 Auburn graduated 42, and in 1920, only 13, and in 1921, 13.

The Kind of Preaching That Did It

Editorial

IN our September issue we spoke of the key to the great awakening of 1740, the key being the doctrine of the new birth, brought forward at that time and presented with all the earnestness and intellectual and spiritual power of Jonathan Edwards, George Whitefield and their contemporaries.

But there were other doctrines of corresponding importance, growing out of it or closely related to it, which were insisted on with the same generality and force.

In the summer of 1745 certain ministers of Boston issued an invitation to the friends of the revival to meet in that city, and put forth a "Testimony" as to the nature of those doctrines in order to offset the heresies of the time.

The following is taken from that "Testimony," and its perusal will be a strong tonic to our anemic pulpits. We trust every pastor will read and be profited by it. The signers say:

We cannot but also observe that the principal means of the late revival were the more than ordinary preaching up such Scripture and most important doctrines as these, namely:

The all seeing eye, purity, justice, truth, power, majesty and sovereignty of God.

The spirituality, holiness, extent and strictness of His law.

Our original sin, guilt, depravity and corruption by the fall, including a miserable ignorance of God and enmity against him, our predominant and constant bent to sin; our impotence and aversion to return to Him.

Our innumerable and heinous and actual offenses, and thereby our horrid, aggravated guilt, pollution and odiousness in His eyes.

His dreadful and efficacious wrath and curse upon us.

The necessity that His law should be fulfilled, His justice satisfied, the honor of His holiness, authority and truth maintained in His conduct towards us.

Our utter impotence to help ourselves, and our continual hazard of being sent into endless misery.

The astonishing displays of the absolute wisdom and grace of God in contriving and providing for our redemption.

The divinity, mediation, perfect holiness, obedience, sacrifice, merits, satisfaction, purchase and grace of Christ.

The nature and necessity of regeneration to the holy image of God by the supernatural operation of the divine Spirit; with the various parts of His office in enlightening our minds, awakening our consciences, wounding, breaking, humbling, subduing and changing our hearts, infusing his saving graces, exciting and helping us in the exercise of them, and in all obedience, witnessing with our spirits that we are the children of God, and raising His consolations and joys in us.

The difference between His saving graces and merely moral virtues without sanctification, whereby multitudes are deceived to their eternal ruin.

In special, the nature and necessity of receiving Christ, so as to be actually united to Him and have entire and everlasting interest in Him, to be forthwith justified by His imputed righteousness adopted into the number of the children of God, entitled to all their privileges assured in the covenant of grace, have Christ as our mediatorial and vital Head of all good, with His constant dwelling and acting by His Spirit in us; and then, in continual acts of faith, deriving from Him fresh supplies of spiritual liveliness and comfort, as also light and strength for every duty and to carry on our sanctification.

The nature of gospel obedience and holiness, and their necessity, not as the matter of our justification, but as the fruit and evidence of justifying faith, and to glorify God and enjoy Him the principal end both of our creation and redemption.

And lastly, the sovereignty of the grace of God in this whole transaction from its original, in the decree of election, to its consummation in glory.

"The revival was in all its valuable features a manifest example of the power

of these doctrines," says the historian. "Those who received benefit from it knew that they were the means of conferring that benefit upon them. The converts knew that they were the means of their own salvation and indispensable to the salvation of others.

"Thus," he goes on to say, "a great company of orthodox preachers and tens of thousands of orthodox Christians were raised up whose own experience forbade them to doubt the importance of such doctrinal truth. Otherwise they might have gone on like the mass of those the revival failed to reach into the abyss of open and undisguised Unitarianism. In this respect even the bitterness of controversy was overruled for good, and men were made sensible that there were important differences of opinion among them, and that the defense of the truth was committed, not to all the public, but to its friends."

We sincerely commend the above to the profound and prayerful consideration of all our readers, and especially our ministerial readers, in the hope that God may use it for another awakening in these days of great indifference and apostasy.

Behold, He Cometh!

By Emma T. Miller, M. D., San Antonio, Tex.

Some day my Lord will come again,
Some day the Heavens shall open wide,
And He will dwell again with men,
The Word of God, the crucified!

The Wonderful, the Counsellor,
The Prince of Peace, forevermore,
The Mighty Father, God of all,
Let men and angels Him adore!

Great Sinai's mount shall first receive
The imprint of His blessed feet,
And whom the Law could not forgive,
He brings with Him, through grace,
complete.

When He shall stand on Olivet,
The mount shall cleave beneath His
feet,
The place where love and anguish met,
Shall ne'er again that scene repeat.

With trumpet and with shout He comes,
Angelic hosts proclaim Him Lord,
Which is, Which was, Which is to come.
And our "Exceeding Great Reward"!

The dead in Christ, with Him, He'll
bring,
And those who wait shall change be,
O death, where is thy sinful sting?
O grave, where is thy victory?

Amen! So Come, Lord Jesus, now!
To David's throne, Thy rightful place;
Let tongues confess, let knees then bow,
To Thee, O full of Truth and Grace!

Refrain:

And we shall see Him, face to face,
And tell the story, "Saved by Grace."

"Theological Reconstruction—A Plea for Freedom"

Editorial Book Review

I
THIS is the title of an inaugural address by Rev. John Edwards, M.A., moderator of the Presbyterian General Assembly of New South Wales.

We have been asked to review it by brethren whom it is a pleasure to serve in such a way, otherwise we would not tax the attention of our readers with it.

Fundamentally, it is the old story of the age-long revolt against divine authority represented by the Word of God, a part of that spirit of lawlessness characterizing the times, and making so rapidly for the crystallization of Satan's last, as it was his first, lie, the deification of man.

The author is an educated gentleman in the world's sense of the term, a good man, no doubt, in the moral sense, and being a preacher and pastor of eminence, he passes for a Christian man, of course. But he does not know the theme he is discussing about so very learnedly as he supposes: he raises a question even as to his conversion to Jesus Christ; and candidly, he might go to school with profit to some humble tent maker to learn "the way of God more perfectly."

We say this with no intention of discourtesy, or in a flippant spirit, and with the sole desire to save some of his hearers or his readers from being led away by his eloquent sincerity into the snare of the Evil One.

Sometimes he is referring to the Bible, and sometimes to human creeds supposed to be based upon the Bible, and it is not easy always to distinguish between the two as you follow him, but he makes it clear, nevertheless, that his real objective is the Bible.

He is thankful, for example, that the verbal theory of the inspiration is dead, although he cannot but feel pity "that so many still refuse to allow it to be buried." In his view there is "no form or standard to be complied with," no authoritative rule of faith and practice such as the fathers used to talk about. "The old moorings" of the faith is a metaphor awakening his ridicule, and the Protestant who submits to the external authority of the Bible he likens to "a devotee of Rome." Fine man this to be a moderator of a Presbyterian General Assembly!

II

He gives three reasons demanding a more liberal theology, one of which is the alienation of certain people from the church by the orthodox theology. This theology, he says, is "intellectually and logically impossible for them." And it is so because there is now a "newer way of looking at the world which science and philosophy have made necessary for educated people."

This is ever the way of these liberal theologians. They are always looking

at the world, instead of looking unto Jesus who has delivered us out of the world. What has the world to do with it?

"Oh," it is replied, "the creeds of our childhood must be readjusted to the modern knowledge of the principles of literary construction in the days when the Bible was written, and of the historical conditions in which the men of the Bible delivered their messages."

But how much more do we know about those principles and conditions than our fathers did? And how far does that which we know about them affect the authority or content of the Holy Scriptures?

We have a better text of the Bible than our fathers had, we have some new material for studying the historical problems of its origin and growth, we have changed our interpretation of certain texts as a result of what science has taught us, but do not the Scriptures still remain? Are they not as divine as formerly? Is not their supremacy the same?

Our author talks about modern philosophical opinion, and the development of the moral consciousness as if these things were supreme. But what are they but human thinking and human feeling based upon it, here today, and there tomorrow? What right have they to sit in judgment upon the Bible, when "Forever, O Lord, thy word is settled in heaven!"

But no, the Word is not forever settled in heaven according to our author, but is rather a thing of growth "which grows with our growth and develops through the ages."

This is his second reason for demanding a new theology. Or, as he puts it in another sentence, an essential part of our inheritance in the realm of spiritual truth is "the effort of the human mind and heart to understand it."

But suppose the human mind and heart does not make the effort to understand it, what then? Shall we say that in such a case there is no essential revelation at all?

This is the evolutionary hypothesis applied not to religion in general, but to Christianity in particular, and our author claims that this is "the very method of the divine revelation itself." This he makes his third reason for demanding a new theology.

But what proof of this method of divine revelation does he present? Only Hebrews 1:1, 2, which reads: "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son."

Here is a progressive revelation he would say, and since this has been the divine method of the past, it must con-

tinue to be that of the present and the future.

But this is a *non sequitur*, for when one reads Hebrews a little further, the inspired writer adds: "Therefore," i.e., because God in these last days spoken unto us by his son, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Or as the Revised Version puts it, "lest haply we drift away from them" (Heb. 2:1).

Is not this precisely what our author is doing, and influencing others to do, drifting away from the things which we have heard?

His prime error here lies in missing the important distinction between revelation and inspiration. In revelation God makes a thing known to a man, but in inspiration he endues another man to record that revelation for the instruction of later generations.

That Abraham received a revelation is true, and that much in the same way men may now hear the divine call in their own hearts, and read the divine will in their own lives is also true, as our author says. But the point is, that there is no Moses now to whom God is making known the fact of these revelations that come to us, no Moses whom he is inspiring to record them for the benefit of future ages. Revelations of this nature are not static, of course. Even God's revelation to Abraham was not static. He was continually adding to it while Abraham lived, but Moses' *record* of it is static, and part of that Word of God which "liveth and abideth forever."

III

It is a weariness to pursue the theme, for the address is lacking both in novelty and strength, but to quote its language again, it is "only right" to state the "principles on which any proposed restatement or revision (of theology) can be made."

The first of these principles, he says, is that of freedom. "We must be free in our thinking if we are to reach the truth in theology." But his idea of freedom is expressed in his second principle which, as already stated, is a revolt from the authority of the Bible. "The spirit of truth" he says, "reveals itself within the spirit of man. There can be no final authority but that." The Protestant idea of the infallibility of the Bible he repudiates.

And his motive is obvious. "Many of us used to believe in the doctrine of eternal torture; but by the grace of God we found it impossible to retain that as a part of our creed, even though some words in the Bible seemed plainly to teach it." This quotation indicates why he despises the "old moorings" and whether he has drifted since he cut his cable.

And if he has found it impossible to

retain that doctrine as part of his creed, why should he retain any other of which he does not approve?

Go to now, he will not retain it. The distinction between natural and supernatural is only "a rough and ready one"—it must go. The atonement is not an act wrought out in the cross "once in the end of the ages," but is an eternal process. The conception of vicarious punishment is eliminated because his moral consciousness revolts at it. "The work of atonement is one in which all who would follow Christ must take part."

The doctrine of the two natures in the one person of Christ is to him an assertion

of irreconcilables. "In Christ we see only one nature," and the "question whether it is human or divine rests upon an assumption which that nature itself, as seen by us, disproves." "The incarnation is not confined to 'the first-born among many brethren,' but includes the brethren too!" In other words, as another reviewer remarks, "God is divine humanity and man is human divinity, a play upon words vacant of ideas."

Indeed, there is the same absence of clear thinking in this address which marks most of the literature of modernism, and which suggests a query as to whether it may not be one of the tricks of the trade. That Mrs. Eddy delighted

in so expressing herself that her words might have various readings and meanings, was the judgment of the most competent critic that ever knew her personally. And perhaps this is the case with the modernist.

Why such a man as this remains in the evangelical fold is a mystery, unless it be that the "funds and foundations," as a contemporary puts it, are to be found as yet only in that fold.

The evangelical hosts should not stand for it. Those in the home field should follow the faith of some of the missionaries in foreign lands and request the traitors to our Lord and to His Word to depart.

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The Deity of Christ and His Virgin Birth

By Rev. William Leon Brown, Greenfield, O.

"WHOM do men say that I, the Son of man, am?" (Matt. 16:13) was the question which Jesus asked His disciples. They answered by saying, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." From that time until the present, men have been discussing this same question. There are those who believe Christ to have been a mere man; others think that He was more than man—even superior to the angels; while still others, believe Him to be the eternal God. Let us search the Scriptures, that we may ascertain the facts.

What the Bible Says

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isa. 7:14).

For unto us a child is born, unto us a son is given: and the government shall be upon thy shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isa. 9:6).

In the first of these passages from Isaiah, written 758 B. C., it is plainly declared that at some future period, a virgin would bear a son, and that this son would be distinguished by the name "Emmanuel." Accordingly, in Matthew 1:18 we read, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." In Luke 1:35 we are told that the angel in speaking to Mary said, "That holy thing which shall be born of thee shall be called the Son of God." "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:6, 7). "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being inter-

preted is, God with us" (Matt. 1:22, 23).

In our second quotation it is stated that this same child, to be born of the virgin, would also be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Now, the fact that "Emmanuel" and the other titles here given, have not been the names by which Jesus has usually been distinguished is a matter of no significance, since His revealed character was and is exactly what these names imply, and, since speaking of Himself He makes the following declarations:

1. "Before Abraham was, I am" (John 8:58). He does not say, "Before Abraham was, I was," but "Before Abraham was, I AM." The use of the present tense denotes, not only that He existed before Abraham, but that He exists through all time.

The same expression occurs in Exodus 3:13, 14: "And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Here God distinguishes Himself by the name, "I AM," because all time centers in Him as the self-existent and eternal Jehovah. Also in the next verse God says, "This is my name forever, and this is my memorial unto all generations." Hence, for the same reason, Christ declares that He is "I AM." Christ is therefore, according to His own testimony, *the self-existent and eternal God*.

2. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Here Jesus calls Himself *the only begotten Son of God*. If this statement is true, God can have no other Son than Jesus.

3. "All men should honour the Son, even as they honour the Father (John 5:23)."

Here Jesus places Himself on an equality with God—*demanding equal honor with the Father*. In numerous passages He speaks of Himself in language which none but God could truthfully apply to Himself.

Think of These Claims of Jesus

All power is given unto me in heaven and in earth (Matt. 28:18).

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (John 17:5).

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats (Matt. 25:31, 32).

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt. 11:27).

If ye believe not that I am he, ye shall die in your sins (John 8:24).

This last utterance was equivalent to declaring that if men denied His Godhead they would be eternally lost.

How could it be made plainer than in the language above quoted, that Jesus declared Himself, *not only to be superior to all created beings, but that He is JEHOVAH*?

We have heard it said that Jesus, in substance, acknowledged that Joseph was His father, because He allowed it to be so "supposed" when He was "about thirty years of age" (Luke 3:23).

It is a common thing for people to address seniors as father or mother, when they are aware that no relationship exists!

So, the young prophets are called the sons of the prophets and these style the eldest, fathers. "My father, my father," said Elisha to Elijah (2 Kings 2:12).

Father is a term of respect which inferiors give to their superiors, and servants to their masters; "My father," said Naaman's servants to their master (2 Kings 5:13).

Therefore, even if Jesus addressed Joseph as father, it would not indicate that in reality He recognized any such relationship. But it matters not how He addressed him, because His language later, as we have quoted makes it very plain that He acknowledged God only as His Father and Himself as God's only begotten Son.

Other Witnesses

Having thus heard Christ's testimony as to His exalted personality, we will now hearken to other witnesses:

1. Nebuchadnezzar, a heathen king, knowing not the true God and never having heard o' His Son yet he bears witness of that Son,—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25).

2. John the Baptist,—"And I saw, and bare record that this is the Son of God" (John 1:34).

3. Christ's works,—"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22).

4. The devils testify and acknowledge their subjection, saying—"What have we to do with thee, Jesus thou Son of God?" (Matt. 8:29).

5. God, the Father, testifies, saying—"This is my beloved Son, in whom I am well pleased" (Matt. 3:17). God never so recognized Abraham, Moses or any human being.

In John 1:1, we read, "In the beginning was the Word, and the Word was with God, and the Word was God." In verse 14, "And the Word was made flesh, and dwelt among us." In verse 15, "John bare witness of him." Of whom did John bare witness? Only one—of Christ, or the Word. "And the Word was God."

Trinity in Unity

The unity of God, and, also, that there is more than one person in the Godhead, is taught in Genesis 1:1: "In the beginning, the Gods, He created the heaven and the earth." (Such is the translation of President Dwight of Yale College.) Also, in Genesis 1:26, we read, "And God said, Let us make man in our own image, after our likeness." Observe, both the singular and the plural are used in speaking of God.

In this language, besides it being stated that there is more than one person in the Godhead, the doctrine of the trinity is implied, and, this doctrine is very plainly taught in Matthew 28:19, where Jesus says to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Christ's virgin birth, His Godhead, and the doctrine of the trinity, it seems to us, are so plainly taught, both in the Old and New Testaments, that no one can consistently deny these facts, and at the same time acknowledge the truth and inspiration of the Scriptures.

As for those who do not believe God's Word, an altogether different mode of reasoning would be essential; but no mode, in itself, could be effectual. The acknowledgment that was made by Peter, "Thou art the Christ, the Son of the living God," is a truth which flesh and blood cannot reveal.

The Ideal Person

By Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

THREE is all the difference between the personality that we construct and the personality that is revealed, that exists between mechanism and life.

Beside a man our best artificiality and our most artistic image seem but the manners and the model of a manikin.

Art has presented many forms of God and yet left Him unknown. Self will has determined to please God, but it has always failed.

Paul had all the righteousness that the law could give to conscience but concluded that he amounted to nothing after all. He was the highest product of a race that had gone about for centuries to establish its own righteousness only to learn that its works were as dead as itself.

It was reserved for Christ to manifest God and to show us man. "In him was life, and the life was the light of men."

It is that wondrously and perfectly beautiful lie that frustrates our best ambitions and efforts. Who can reach it? Who can match it? Since this is manhood who can be a man? Since this is humanity who can be human?

It is as near and as distant as a star. Its wisdom dwarfs our creeds. Its love empties our righteousness. Its power accentuates our weakness. Its glory confounds our boasting. We thought our cherished and attempted ideals high and hard enough, disappointing enough, but now we hear that we should be like Him! With the Psalmist we are ready to say, "My goodness extendeth not to Thee."

History's Lesson to Us

This is just the lesson that history was meant to teach us. It was not until the world by wisdom knew not God, it was not until art failed, it was after centuries of vain strivings after goodness by a people who knew the law o' God that it pleased God to send forth His Son, made of a woman but after a divine pattern.

To send Him forth not as an object of attainment, but as an unspeakably precious but perfectly free gift.

How else can man attain the ideal of God except by having the seed of it in himself?

Moses, with all the greatness and the grandeur of revealed ideals of life and living, can do no more for us than show us what we are not and give us a better hope than we can find in our own efforts. But Christ can come into the house of

the soul and bring His righteousness with Him. He can cleanse the spirit from all that is alien to it and begin and foster its long course of development. He can make us by His Spirit His own workmanship, of which He is never ashamed. He can issue life in His own glorious likeness, first within and then without.

What Encouraged Paul

This was the vision that first prostrated and then raised up Paul. This was his encouragement to attempt heaven. There was set within him a seed of eternal life and there was set before him a crown, a perfection, of that life, and there was given to him a faith so complete and so satisfying that, ceasing from his own works, he could say that he had learned to live by believing in the Son of God, by receiving continuously the elements of the ideal life—the Christian life.

We are slow to leave the law in order that we may fulfil it, but there is no other way. We cannot be at once under law and under grace. We cannot be saved without effort, but neither can we be saved by it. As we received the Lord Jesus by faith, so we must walk in Him. It requires grace and faith to fulfil the law of the spirit of life in Christ Jesus.

That is a precious assurance that was given long ago to David. He had to pass through all the bad lands of the Psalm country, but he said, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake with thy form."

DR. J. W. WEDDELL'S ACTIVITIES

Dr. Weddell recently gave up the pastorate of the First Congregational Church of Oberlin, O., to take up the work of general Bible teaching, in which work he has had great success. His plan is something after the order of the Bible classes of Dr. Stearns, of Germantown, Pa. His address is Oberlin, O.

HEAVEN

"Oh, wondrous grace! Oh, love divine!
To give us such a home;
Let us the present things resign,
And seek this rest to come.
And, gazing on our Saviour's cross,
Esteem all else but dung and dross;
Press forward till the race be run,
Fight, till the crown of life be won."

C. H. M.

The Christ of the First and Final Centuries of the Christian Era

By Rev. Joseph W. Kemp, Auckland, N. Z.

An address given at the Wellington Prophetic Conference

READERS familiar with the writings of Samuel J. Andrews will recognize the title as akin to one of the chapters in *Christianity and Anti-Christianity*, to which chapter the writer is indebted for much of the thought expressed here.

Any one alive to the trend of things in our time cannot fail to observe how minutely the predictive words of the Old Testament prophets as well as the words of our blessed Lord are having their fulfilment. The religious, political, and social conditions alike point as with index finger to the hour when the present order of things will wind up and the end of the age come. There is nothing speculative in the assertion that at the end of time, religiously, faith will be waning, for we read, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

As the end draws near the shadows will gather with ever thickening folds. The love of many will wax cold because of abounding iniquity. Our Lord and His apostles foretold the final apostasy and its rapid increase, which together with the determined hostility of the world will find its embodiment in the man of sin, who as the representative of fallen humanity will pit himself against the Son of God and become the acknowledged ruler of the world.

In nothing whatever is the apostasy of the last days more pronounced than in its attitude to the person of our Lord Jesus Christ, an attitude which strangely contrasts with that of the early Christians. "What think ye of Christ?" is the all compelling question of the hour. That is the touchstone testing all our thought and activity.

Our present study is concerned with the person of Christ. Wherein does He differ in the final century from that of the first?

He Is God

First of all, let us remind ourselves that our adorable Lord is very God.

Probably one of the most daring of modern translations of the English New Testament is that of the Rev. Dr. Moffatt. In many respects it is illuminating and refreshing, but we must be careful not to be carried away with the subtlety of some of the renderings. It is atrocious to be confronted with a passage like John 1:1, and find it robbed of its correct meaning by a rendering which even those having the merest smattering of Greek will recognize as inaccurate. Unhesitatingly the true rendering of the text is "The Word was God," but Dr. Moffatt will allow only that the Word was "divine."

What we maintain is that here we have *deity* and not divinity only. When the centurion and those that with him were watching Jesus as our Lord yielded up the ghost, the earth began toquake, and the graves were opened and many bodies of the saints arose, causing the watchers to fear greatly and exclaim, "Truly this man was the Son of God." This He was and this He is, and the heart of the whole body of Christianity is found here.

Two Lines of Evidence

There are in the Scriptures several distinct lines of proof that Jesus Christ is God manifest in the flesh.

A recent writer has stated that our conviction of the deity of Jesus Christ does not rest upon "proof texts nor upon old arguments drawn from these but upon the whole manifestation of Christ and the whole impression left by Him upon the world."

Rather might we say our conviction rests not more on the scriptural assertions than upon His manifestation. Both lines of evidence are valid and together give an assured testimony to His deity.

In examining the Scripture testimony we find that certain names given to Him imply deity. He is said to be the Son of God, the Lord of Glory, and the Lord of all. To Him, in the next place are ascribed divine attributes. He is omnipotent, omnipresent, immutable. Again, distinctly divine offices are said to be His. He is the Creator, the Preserver and by Him sins are forgiven. Let any one carefully read Hebrews 1:10-12 and he will find things said about God in Psalm 102:24-27 which are taken to refer to our Lord Jesus Christ. Moreover we find in 2 Corinthians 13:14 the name of Jesus Christ coupled with that of God in a way that would be impossible in the case of any finite being. And so one might go on, following similar lines of testimony, all of which bear unmistakable witness that Jesus Christ is the true Son of God.

The Manhood of Christ

Turning from the Godward side we look at our Lord's manhood, and let it be remarked that universal testimony has conceded to Christ at least, a perfect, all-round, grandly complete manhood. Pilate as the typical judge says, "Behold the man."

About the perfect man there were no narrow limits of individuality. Men stand out from the mass with sharp individual traits; amongst the apostles, for instance, we think of Peter's impetuosity and rashness, or Paul's abounding

and tireless energy, and John's ardent love. In other spheres we find certain characteristics which place men in a niche by themselves. Napoleon suggests the warrior, Luther the Reformer, Gladstone the statesman, Spurgeon the preacher and so on.

These traits both distinguish and separate certain men from others, but, we may ask what peculiarities had Christ to isolate Him from other men? Every man, whatever his tastes, or temperament, his type of mind or heart finds in Jesus something answering to his need.

Neither was our Lord limited to any narrow nationality. He was truly the "Son of man." Paul could say, "I am a Jew." Jesus too was a Jew, but less a Jew than a man.

Again in Him opposites were most perfectly blended. In few human characters, if in any, have we the perfect blending of the sterner virtues with the milder graces, but in our Lord this is complete.

Then let us remember that the long test of twenty centuries and the close searching criticism of these days have failed to find a flaw, not to say a vice, in the Christ. I do not say His opponents have not charged Him with weakness of one sort and another—they have done that—but that is different from the discovery of its existence. Two thousand years have passed since Jesus was on earth, and His character and career have been open to scrutiny all the time and what is the verdict? It is the verdict of Pilate, "Behold I bring him forth to you, that ye may know that I find no fault in him" (John 19:4).

The question rings out, "What think ye of Christ?" No man has dealt a successful blow at Him, and the more minute the examination the greater the disclosure of beauty. It is evident therefore that our Lord was more than a man.

Napoleon's Testimony

When Napoleon in his banishment at St. Helena was conversing with General Bertrand who contended that Jesus was simply a man of great genius and power to command and control, the exiled emperor said, "I know now and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and gods of other religions. That resemblance does not exist. Christ stands absolutely alone in history and somehow He sways the world."

The man who from his dark chamber of doubt and unbelief sends out his assaults upon Jesus of Nazareth unwillingly bows to His lordship by dating his pro-

duction "Anno Domini," the year of our Lord. Said Dr. Pierson, truly, "Even creation is forgotten as the epoch from which all is to be reckoned, since that babe was born in Bethlehem of Judea."

Now what is the popular attitude to Christ today? The church early embodied in her creeds the great central, throbbing and vital truth that Jesus is the only begotten Son in whom dwelleth all the fulness of the Godhead bodily. Truth of such amazing significance as to baffle any one generation to comprehend. With that at the heart of her creed ought not the person of our Lord to have risen before the church with ever increasing glory and majesty? But may we ask, "Is it so?"

Why the Present Controversy About Him?

Does the church better understand the mystery of the person of the incarnate Son. If so why all the controversy regarding the virgin birth? Does she comprehend His teaching and work? Does she the more exalt Him as her risen and living Head than did the church of the first century? Is He not becoming dimmed and shadowy as the Antichrist looms before us? Is He not a receding figure? If we find today His deity dispraised or denied and He himself brought to the rank of common men, what shall we say? Has He not fallen from the supreme place which the early church gave Him, and has not Christianity, which cannot be separated from Him, fallen from its distinctive character?

Recognition must be made of the fact that Christianity from its beginnings with a mere handful of men has become a dominant force in the earth. It has wielded an untold influence upon the civilization of the nations. Honor has been paid it by the world. There has been numerical increase in its believers, and it finds an expression in the holy lives of its children.

In all this we find cause for gratitude, for it marks one aspect of the growth of Christianity, but we do not in these things find the true standard of measurement. We cannot separate Christianity from Christ. It lives only in Him and we can find Christian progress in the highest and truest sense only when He, the Head of the Church, is better known and more honored among those who bear His name. Progress judged by such standards would appear to be very slow, yea almost imperceptible.

His Place in the Early Church

Think for the moment the place our Lord occupied in the thought and affection of the early church. Then He was the center of all the church's love, hope and labor. He Himself no less than His teachings was always before the eyes of His disciples. The burden of their preaching was Christ—Christ crucified, Christ interceding, Christ coming. His person filled the future as well as the present with its transfiguring light. The

prayers for His speedy return and for the glorious hour when they should be like Him was upon all lips. All eyes were upon Him. They endured persecution as seeing Him who is invisible. He was the Alpha and Omega—the First and the Last. The Acts of the apostles is a record of the perpetuity of our Lord's words and deeds through the Holy Ghost in the church, but all that was done was, in the true sense, His own personal actions.

We turn to the church of today and ask, "Is He now as highly exalted, as devoutly loved, as profoundly worshiped, as zealously served?" Do we give Him place, prominence and pre-eminence? Is He the center of the church's thought, love and hope? Do they who name Him seek to proclaim Him? Do they long for perfected likeness to Him at His return?

I fear a negative answer must be given to our question. This is not, however, to say that multitudes of faithful souls do not live in personal communion with Him and make Him a blessed reality to themselves, but there are multitudes who bear Him no love and regard Him as little more than a myth. He is worthy of our best and we are traitors to our trust and recreant to our Lord if we perpetuate what amounts to a criminal silence concerning Him, for while the church is silent, other voices are crying loudly that "He is exalted over much," "honored too much," and that "He must be brought to His proper level" which in the estimation of the unsanctified critics is the level of a man.

Now let us note "the successive downward steps by which the faith of the church at the beginning in Jesus Christ has gradually decayed."

The Decay of Faith

The steps of this fall began with the denial of the deity of Christ. His unique place as the highest of created beings, His pre-existence and creative activity were allowed, His supernatural birth and offices as Mediator, Teacher of perfect truth, and the future Judge and King were accepted.

Thus though denying our Lord's deity a distinct place was granted below God but above all created man. This was followed by others whose speculative intellects could not be satisfied with this intermediate position, and so we find them declaring Christ was only one of many sons, and with no power to offer an expiatory sacrifice. Thus they paved the way for the nineteenth century school of thinkers among whom are classed the Unitarians who have robbed our Lord of all His supernatural features and mediatorial offices. These tell us He is divine, but only as other men, and being purely human He therefore comes under the laws controlling human development and His teachings cannot be absolute truth for He himself partook of the limitations of His time.

It is an easy transition to the blasphemous position held by Theodore Parker who said that the theology of

Jesus seems to have had many Jewish notions in it, wholly untenable in our day, and who crowns that utterance by another equally outrageous. "It is absurd," he says, "to maintain that He entertained no theological error in matters of importance."

The same writer is bold enough to state that "popular theology is the greatest evil of our time and rests on two columns, one of which is the idea of a supernatural Christ."

Another of the same school blatantly exclaims, "In displacing Him from the place given Him by the church we see only another idol shattered that the true God might be revealed."

Such daring infidelity must be abhorrent to every right thinking man, and were it not that we have to deal with a God of patience and long suffering such teachers would be consumed with the breath of His mouth.

But great as is the disparagement of our Lord and His person, place and authority, few have dared to deny Him as a man moral perfection, but now it is openly said, "That Jesus was a perfect man it is impossible to prove. We know enough about Him to know that He was not intellectually infallible, yet without this He could not be absolutely free from actual wrong."

An Alarming Situation

More offensive statements have been made by so-called leaders of thought but we forbear reproducing them. These are sufficient to show that there exists in our time a growing depreciation of the eternal Son of God and that He would seem to be passing out of the thought and life of the church and nations.

That His avowed enemies should have said such things, or that the heathen who lived nearer the days of our Lord's earthly life should have attempted to malign His character is a believable proposition, but to find His professed followers blasphemously assailing His immaculate Person is a sorrowful sign of the times in which we live, and indicates the looming up before us of the man of sin who will be the accepted representative of a humanity void of God.

These utterances, alas! are not confined to a few extremists whose words find little or no response in Christendom. There are certain so-called *Lives of Christ* which plainly declare Him to be a son of His time, and not able to rise above its traditions and superstitions. What can we think of Renan's *Life of Jesus* passing through many editions in many languages in which our Lord's moral character is openly assailed, and He is charged with premeditated imposture? The pity of it is that not only are these assertions made by learned and accomplished scholars, but they are welcomed by thousands of all classes high and low.

The situation is alarming for it reveals the workings of a spirit of hostility to Christ, which like the banked up fires of some great ocean liner, are ready to break into fierce flames.

What Is He to Me?

We come back to our first question which resolves itself into the individual's relationship to this same Lord and Christ. "What think ye of Christ?" Our New Testament gives us three testimonies concerning Him. We have the voice from the upper world saying, "This is my beloved Son, in whom I am well

pleased." There is the voice from the under world, saying, "I know thee who thou art, the Holy One of God." And we have the voice of the world around us in Peter's confession, "Thou art the Christ the Son of the living God."

What is He to me? There can be no middle course. The claims of Christ are such that every man ought to be

fighting against Him or fighting for Him. There is no middle place for Jesus in Heaven, hell or earth, nor can there be in the heart.

Let us,

"Bring forth the royal diadem
And crown Him Lord of all."

Two Centuries Contrasted

By Evangelist P. H. Kadey, Port Huron, Mich.

THE FIRST CENTURY

"Determined I to know not else among
you,
Save Jesus Christ—my Saviour crucified.
A fool I have become that I might win
you
To Him who for your sins, on Calvary
died.
I've learned to suffer loss, and pain and
sorrow,
To be abased as well as to abound;
I've fought the fight, I've kept the faith,
I've finished
A course that to Thy glory must re-
ound."

THE TWENTIETH CENTURY

"Each Sabbath morning finds me with
a message
That keeps my people's social needs in
view.
My last Chautauqua lecture is a classic,
Bringing editorial comments not a few.
We've o'er-subscribed this year's finan-
cial budget;
Our latest drive went through to beat
the band.
This, added to my post-degrees and
standing
Deserves the largest pulpit in the land."

SOLILOQUY

"Am I judging? If I am, may God for-
give me;
'Twere well should I apply this to my-
self,
To try to find my all-absorbing motive.
Is it fame or plaudit, power or petty self?
Do I pull wires, scheme schemes for vain
advantage,
Or soothe the itching ear to win applause,
Replace God's Word with patriotic (?)
rabble.
And justify myself in that "it draws"?

"Ah! May I ne'er forget Christ's great
commission,
But preach His Word, and season in
and out;
Proclaim His blood the full and sure re-
mission
Of blackest sins, of unbelief or doubt;
Hold up the Christ—the satisfying por-
tion,
The open Door, the Truth, the Life, the
Way,
And serve Him that I need not be em-
barrassed
In case my Lord comes back to earth
to-day."

The Star of Bethlehem

By Rev. Clarence H. Benson, Kobe, Japan

WHAT was the star of Bethlehem? Was it just like the other brilliant orbs that stud the sky?

Much has been written upon this subject, but as a student of the stars I have many reasons for believing that it was a natural phenomenon rendered spectacular by the time in which it appeared.

Not that I have any doubt that it could have been a supernatural occurrence but because the natural is perfectly rational. God frequently uses the natural rather than the supernatural to accomplish His purpose.

First of all, the star was not in the east. If it had been, the wise men neces-

sarily would have come from Europe or Africa, or more directly, from the depths of the Mediterranean. When I was a boy I could not straighten out the directions, but it is very simple when we read the passage, "the star of the east." The star appeared to the people east of Bethlehem but it was in reality in the western part of the sky. The translation would be less misleading if the text read, "The star which they saw while they were in the east."

Kepler's Discovery

In December, 1603, Kepler noted a conjunction of Jupiter and Saturn joined in March by Mars. These three journeyed together until October when they

were further distinguished as a mark of interest by the appearance of a brilliant new star which gradually faded, disappearing entirely in February, 1605.

Kepler calculated that Jupiter and Saturn were similarly in conjunction during the year 6 B. C., in the constellation Pisces, Mars having again joined them the following year.

Subsequent astronomers have corrected Kepler's data with the result that we know positively that in 7 B. C. there were three conjunctions of the two great major planets in May, September and December, in the constellation Pisces.

Hence it is supposed that the wise men who were students of the stars and also had a knowledge of Jewish prophecy,

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associated the two in May, and upon their second conjunction in September, started for Judea or the "fish land" suggested by the constellation in which the phenomena took place.

Before they arrived at Jerusalem the planets separated, but upon leaving Herod in December, to their great delight, they perceived for the third time that the planets were united and Mars was in the immediate vicinity.

Kepler's theory was so plausible as to be generally accepted as a rational explanation, but it has never been without its difficulties, and in the light of more recent astronomical knowledge can be supplemented by a more plausible supposition.

The wise men even of that ancient day would not likely confuse the familiar planets with "His star in the east." Moreover these planetary conjunctions were at least two years prior to the generally accepted date of Christ's birth.

It is more likely that these oriental scholars had learned from the Jewish traditions of Babylon and Susa that "there shall come a star out of Jacob and a Sceptre shall arise out of Israel" and that this constituted the redemptive hope of the peculiar people of captivity. The extraordinary conjunctions of the planets first attracted their attention and led to their observation of the heavens for some new star. The three remarkable contacts between Jupiter and Saturn with the addition of Mars to their field of vision were sufficient phenomena to arouse their anticipations and stimulate their vigilance for the resplendent revelation of a luminary of royal radiance. In this they were not to be disappointed.

A New Star

The famous conjunctions of Jupiter, Saturn and Mars in 1603 were followed by the flashing out of a brilliant new star in the constellation Ophiuchus. According to Kepler this magnificent orb for two weeks rivaled the light of Venus and was visible to the eye for nearly a year and a half.

Had the eminent astronomer suggested his famous new star as the explanation of the Star of Bethlehem there is reason for us now to believe that his hypothesis would have been correct. Exhaustive examination of Nova Auriga (1892) and Nova Persei (1901) revolutionized many astronomical theories and opened up new fields of observation.

It is now confidently believed that these brilliant orbs that have flashed out from time to time are the result of an awful collision of two burnt out suns too remote to be visible except by the conflagration resulting from their terrific impact.

The nebulae created from such tremendous celestial bodies crashing together is the basis of new solar systems and the beginning of new planets. Why should not the heavens provide a fitting illumination to honor Him who was to be the "Light of the world"? Why should not new worlds be created to

magnify the earthly entrance of Him who "maketh all things new"?

The Chinese Records

While western historians are silent regarding the appearance of a new star about the time of Christ that does not disprove it. Archeological research may yet reveal a written witness of this heavenly vista.

In the annals of the Chinese Empire there is historical evidence of the bursting forth of such a luminary in the western sky. In fact in the records of this venerable nation there is not only the official declaration of the appearance of this extraordinary star, but also the additional information that it marked the birth of a great saint who introduced his religion into the world.

It is not improbable, then, that the entrance of the King of Glory upon earthly scenes was manifested by a mighty cataclysm in the heavens and the formation of new worlds at the very hour He came to save the planet called Earth.

As the Chinese annals state that this brilliant orb appeared in the southwest it is not unlikely that the wise men who had been preparing themselves for this event, immediately set off in this direction.

The logical home of the magi, as their name indicates, was in Media.

Now those who are familiar with the topography of western Asia will understand how the western traveler is diverted by the great Arabian desert to the north in the direction of Nineveh.

Thus as the magi moved up the Euphrates valley they must have been conscious that in making this great detour they were moving away from the direction of Jerusalem, the point in the southwest to which the star plainly pointed. But they must have also been aware of a more serious circumstance. Their guiding star was deserting the evening sky and disappearing into the glory of the setting sun.

Why the Wise Men Inquired

The apparent eastward motion of the sun among the constellations is so rapid that a star appearing directly overhead at sunset in three months will have passed into the realm of the ruler of the day.

Then if the Star of Bethlehem had first appeared as high as forty-five degrees above the western horizon these Median astronomers could not have proceeded much more than a month's journey before their leading light would have been lost in the powerful rays of the sun.

Now this is probably just what happened. Coming from Media, the magi moving at the rate of twenty miles a day, would have been able to reach the upper courses of the Euphrates before being bereft of their nocturnal guide. But here their undoubted acquaintance with Jewish prophecy came to their assistance and conducted their course southward toward Jerusalem, the point plainly

designated by their celestial conductor in the early part of their journey.

From the Euphrates it would take nearly a month to reach the Jewish capital, and it is not surprising after this long period of darkness that they should seek light from the authorities of that city.

Moreover it is evident from the entire conversation that took place in Jerusalem that these oriental scientists had lost their heavenly beacon, and were now dependent upon the direction of human agencies.

Indeed it ought not to have been a difficult matter from the prophetic information provided by the chief priest and scribes to definitely locate the new born babe in the small village six miles distant.

They were not able to point out the new star to Herod but in answer to his urgent inquiries related the remarkable conjunctions of the planets as well as the appearance of a hitherto unknown star in the heavens. As the phenomenon of the planets had taken place nearly two years earlier we can understand why Herod took precaution to have all the babes "from two years and under" included in the Bethlehem massacre.

The Star Re-discovered

But how can the reappearance of the luminary be explained and especially that very difficult passage, "the star went before them till it came and stood over where the young child lay"?

I grant that such behavior is contrary to the movement of any heavenly body. Still to call it a "meteor supernaturally suspended" does not relieve the situation. No distant sun, planet, comet or even celestial meteor could make any perceptible movement in the short journey from Jerusalem to Bethlehem that would follow out a literal interpretation of the passage. Nothing but a terrestrial illumination a few hundred feet at the most above the earth could answer the purpose. Such would have been recognized and recorded as a pillar of fire, similar to that which conducted the children of Israel and rested upon the tabernacle.

But it is only too apparent that the beacon that cheered the hearts of the magi after they left Jerusalem was the identical star that had been their inspiration and instructor for the beginning. These oriental astronomers did not designate it as a pillar of fire, but because it undoubtedly partook of the appearance and behavior of the most massive and majestic objects of God's creation they recognized and recorded it as a star.

What it seems to me more likely happened is, that during the month that the magi were moving south to Jerusalem their lost luminary was passing into the morning sky. By the time they left the conference of scientists in Jerusalem it would have been high enough above the horizon to have made an imposing sight before sunrise.

It was this re-discovery which brought

so much joy to their hearts. As it now appeared in the southeast it confirmed the testimony of the prophets that their journey was at an end, and even if it did not beckon them on to Bethlehem as it rose to the zenith with the advancing day it would be literally true that sooner or later their cherished heavenly guide "stood over where the young child lay."

That these men of recognized intellectual attainments should have failed to understand the disappearance of this star is not surprising when we know that the astronomers of their time never guessed that Mercury or Venus were the same planets when they were on the eastern and western sides of the sun.

The Greeks called Mercury Apollo when it was morning star and Venus was

account for the sudden appearance of the Star of Bethlehem while the apparent western movement of all fixed stars can best adapt it to the direction, time and length of the journey of the magi.

The re-appearance and recognition of this star upon the eastern horizon is the best explanation of the great joy of the wise men while its ascendancy toward the zenith would permit it literally to "stand over where the young child lay."

PASTOR MACKENZIE'S CHURCH, CLEVELAND, O.

A Bible and missionary conference was held in this church November 2-6 for the deepening of the spiritual life, and in the interests of world-wide missions. Among some of the missionaries support-

LOOK UP AND NOT DOWN

Blessed are they which are called to the marriage supper of the Lamb.—Rev. 19:9

By Lydia Stearns, Chicago

In a star, the wise,
Watching midnight skies,
Found the sweet surprise
Prepared for them:
From the farthest East,
Greatest to the least
Came, to kneel and feast
In Bethlehem,
On Him.

From the heavens, of old,
Shepherds, mild, were told
All their hearts could hold
Of rapture sweet;
"Peace on earth, good will,"
Rang, and ringeth still
That sweet strain, to thrill
The World; to greet
His own.

To the world it came,
Only His dear name
To whisper, and from shame
Be ever free.
If more dear their price,
Accepted in a trice
Had been the sacrifice
Upon the tree,
For them.

Yet, while here, He knew
Gentile false, and Jew
Would only mock and spue,
And "Jesus wept."
His own, in love, He told,
"I come; look up; be bold;
Let the watch in the fold
Be faithful kept;
Look up."

Then came the sacrifice—our Jesus died
Triumphant rose, ascended, glorified;
Speechless, they stood and gazed, but
at their side
Two angels spoke: "Go, work, watch,
wait, abide
In Him. He comes again."



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On the way to market in the Holy Land. These peasant women carry their produce to market on their heads. It is customary with them to take off their shoes and place them on top of their loaded baskets as a form of economy.

known as Phosphorus in the morning and Hesperus in the evening.

The Egyptians and Hindoos also gave these terrestrial planets two names, thus confirming the prevailing belief that the sun passage might be equivalent to obliteration. It is no wonder then we read of the wise men: "When they saw the star they rejoiced with exceeding great joy."

To sum up: From our present knowledge of astronomy there is no illumination that could better attest a celestial recognition of the earthly entrance of the King of kings than the scenic effect produced by the tremendous impact of two gigantic suns.

The brilliant and temporary illumination produced from the collision of these lifeless and lightless masses can best

be by this church are some former Moody Bible Institute students. During the last year the church contributed more than \$10,000 to missions.

THE EVANGELISTIC MOVEMENT PROGRESS

The United Evangelistic Movement of Chicago, under the auspices of fourteen denominations and allied organizations, is going forward with system such as no other evangelistic movement in Chicago has ever known. From headquarters at 19 So. La Salle St., communications of the most valuable character are sent out to hundreds of pastors in the city at strategic intervals. The prayers of God's people should be constantly ascending that the movement may be safeguarded against disastrous reaction.

The Baptist Tabernacle of Atlanta, Ga., sends to the Atlanta Association a report covering the past twelve months. This report shows a total of \$51,000 raised for current expenses and benevolences with 470 additions to the church. The average attendance of the Sunday-school for this period was 1541 per Sunday. In addition to this a lot costing \$40,000 has been purchased on which a young people's building will be erected in the near future. The pastor, John W. Ham, has just rounded out four years of intense activity during which time 1,280 have been received into church fellowship with a grand total of \$240,000 raised for all purposes. The future is bright and enthusiasm prevails throughout the church life. The pastor will supply Tremont Temple, Boston, in November.

Moody Bible Institute Monthly

Present Day Palestine Problems and Prospects

By Rev. Arthur Payne, Jerusalem, Palestine

INSPIRED prophecy is divine history announced beforehand, and the Bible has in it the solemn and impressive features that clearly indicate the sovereignty and foreknowledge of God. This is manifested in the history of the Jews in their land, and during their dispersion and in the present return.

How true are the words of Zechariah in these days!

The burden of the Word of Jehovah for Israel. Thus saith Jehovah which stretcheth forth the heavens and layeth the foundation of the earth and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it (Zech. 2:1-3).

It is the covenant keeping God of Israel that speaks here, and He knows what is in the heart of all mankind. Those having experience of the present circumstances in the Holy Land and amongst the Jews throughout the world will admit that the great day of Jehovah is near. The more one meditates upon the problems of Palestine today, the more they bristle with difficulties.

Praise the Lord, however, His plans are not in danger, nor the honor of His Son, Jesus Christ our Lord, nor the promise of His Holy Word, nor the triumph of His grace in Jacob, nor the assurance that Israel will yet be His glory.

But we are wise in clearly and calmly facing facts in the light of the racial and religious animosities that seem to reach their climax in the land that has so long lost its pristine glory, and in connection with the people who should be the witnesses of the Holy One of Israel, and have

become instead a hissing and a reproach in all the world.

This great God, before whom the nations are as a drop in a bucket, who taketh up the isles as a very little thing, before whom all nations are as nothing and counted to Him as less than nothing and vanity—the Creation-Saviour of whom the poet wrote

more markedly in modern times than ever before.

And the matter of politics as well as of place and race has now become a prominent feature in Palestine.

Looking forward as the land is to a general election in December, much anxiety and concern is naturally felt as to the character and the upshot of the voting.

That the British have brought remarkable material improvement in the way of the marvelous water supply, the traffic, street enlargements, lighting, housing, the legal system, sanitation and medical advance, and that the Zionists have quickened enterprise in a variety of branches of business is unquestioned.

But little things have brought about bitter feelings. While the post office at Jerusalem is now a modern, and in my senses model building, with, of course, a vast variety of languages in use, the three leading tongues or official languages are Arabic, English and Hebrew. Now when the postage stamps that were introduced with the new regime were surcharged, they



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A village guest chamber in Jerusalem. Each village has an upper room or guest chamber. This guest chamber is the gathering place for all the village men where many spend the evening or the entire day when they have nothing with which to occupy themselves. Here too, they entertain strangers passing through the village.

"Thy throne eternal ages stood
E're seas and stars were made;
Thou art the ever-living God,
Were all the nations dead,"

has been pleased to call one land the glory of all lands, and yet complains of His love being despised and being taken up in the lips of the talkers.

What the Problems Are

Certainly one of the present day problems of Palestine is the *place* itself. Called the navel of the earth, set in the midst of the nations, it cannot but be peculiarly afflicted by the world upheaval now consciously felt everywhere.

But not only in connection with the *place*, but with the question of *race*, the problems must be faced.

Palestine is a center of cosmopolitan interest where East and West are meeting

had Palestine on the top in Arabic, in the center in English, and at the foot in Hebrew, but in the last case two Hebrew letters were added, Aleph and Yod, which are the initials standing for "The Land of Israel."

This, of course, begs the whole question with regard to the future claim to the Holy Land. The national Jews have a well worn motto, "The land of Israel for the people of Israel." Naturally, of course, this does not sound nice in the ears of the Arab, nor suit the Moslem propaganda, nor the Oriental Christian idea.

When the question arises, as it has already, of the future status of Palestinian citizenship, a whole crop of difficulties rises up. It was bad enough when the Ottoman subjects had favor, and the capitulations had to be intro-



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Nazareth, in the Holy Land, as it appears to an airman high over the city. In the upper left corner is a Turkish hospital, established there during the Turkish occupation.

duced to give fairness and freedom to those of other faiths and lands living in Mohammedan countries. But the Jewish hopes and the British mandate bring even more complicated political conditions.

There never was more cause to pray as the apostle Paul urges, for rulers and those in authority, than in Palestine at the present time.

Tangle of Religious Sects

Finally, however, the cause of all the problems is the religious one, and there could hardly be more marked difference with all their seemingly reasonable features than are found in the Christian, Jewish and Moslem faiths.

Perhaps the very variety of sects within the three monotheistic religions are apparently as hopeless an entanglement as one dares to meditate upon deeply.

For example, there is a large airy room in what is known as David's Tomb Mosque on traditional Mount Zion in the possession of the Moslems, that is called the Upper Room, said to be the scene of the last supper of the Lord Jesus and His disciples. The right to it is equally and emphatically claimed by the Latin and the Greek church, and the former are trying to get influence with the Moslem and Turkish authorities to obtain it for themselves, and the latter have been seeking the favor of the Jewish High Commissioner, Sir Herbert Samuel, to intercede on their behalf.

Sir Herbert, we learn, has handed over the matter to be settled by the League of Nations, as if it had nothing else to see to or settle. It is worth while reminding ourselves that the great Crimean War broke out over a similar question connected with the Jerusalem so-called "Holy Places."

If we had our hopes fixed on human agency alone for the solution of these problems, we might well despair, but it is quite otherwise. We have the two sources that stand out in times of overwhelming difficulty, referred to in the case of the deliverance of Peter out of the hand of Herod and the people of the Jews, as recorded in Acts 12:5, 12, "But prayer was made without ceasing of the church of God for him. * * * But the Word of God grew and multiplied."

Intercession, inspiration, approach to God in supplication, resting upon God in His promises, the help of the Holy Spirit and the comfort of the Holy Scriptures, these buoy us up with hope when all might be dark and despairing.

When, during the period of the recent world conflict one who was a Turkish prisoner of war in Jerusalem threatened to be sent on foot 600 miles in winter weather over mountain passes to Armenia, a post card from a Christian friend came with the text on the front, "Be of good cheer," we smiled when we noted the postal authorities had printed underneath, "Contrary to Regulations."

The beloved children of God have ever cause to rejoice, for this King is coming to put all wrongs right; He will not fail of His promise and purposes, and will effectually deal with all the problems of Palestine and the world.

Hearing His cry, "Behold, I come quickly," we reply, "Even so, come, Lord Jesus!"

LEARNED FOOLS

The church needs now to distinguish between learned fools and really able men; between the man who peddles ideas out of books of all sorts and the man who thinks. We never yet had nor can have education enough, the education that makes thinkers. But we surely have too much of the so-called education that makes young Christian men crass and unthinking infidels, cock-sure because the professor said so, that science says one thing and the Bible another, the professor himself not knowing enough of the Bible to name its books.—*Eastern Methodist.*



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Jericho Road. Good Samaritan's Inn. The only building between Bethany and Jericho now in ruins. Our camera man with an eye for realism has staged a real donkey just leaving the Inn and says it deposited a sick man there who might well enough have fallen among thieves, to judge from the appearance of the dirty Arabs and armed Bedouins we met on the road to Jericho.

Do You Know Flanders?

By Rev. J. Chrispeels, Laken-Brussels, Belgium

IT IS the northern district of Belgium and has a population of four million inhabitants. Their language is the Flemish, the same as the Dutch of Holland. Flanders occupied the principal place in the Middle Ages in Western European civilization, and was for years the center of art, science and industry.

The Reformation of the sixteenth century found a fruitful soil here and the time was when Flanders was Protestant but Rome persecuted the Reformed with fire and sword.

Many thousands sealed their evangelical faith with their blood, or fled to Holland, England and Germany, leaving their earthly possessions, rather than deny their faith.

These refugees brought to those lands their treasures of faith, science, art and industry, but Flanders itself lost in them its best people. Flanders was an earthly paradise before the persecution, but became a desert through it. During the following centuries it became the bone of contention between its great neighbors and the battle-field of Europe as it has again been in our day.

Low Moral and Spiritual State

In consequence of the loss of its best and noblest powers through the persecutions of the sixteenth century and succeeding epoch of neglect, the spiritual, moral and intellectual condition of Flanders was in a very sad state. Ignorance, superstition and unbelief were widespread throughout the country.

The fundamental error of the Roman Catholic church is, that it does not recognize the only true Christ of the Scriptures, and so cannot preach Him, as the one and only, perfect and all-sufficient Redeemer, beside whom nobody can be placed.

CEMBER, 1921

Not knowing Him who said: "Without me, ye can do nothing," it has neither the power to convert nor to sanctify human hearts and lives, nor to raise the moral tone of the nation.

Concerning Protestantism, let it be said, that out of all the Protestant congregations in Flanders at the period of the Reformation only one was spared. And though in the last century new con-

gregations have been formed in Belgium and have led to the creation of either the National Protestant Church or the Christian Missionary Belgium Church, the religious need of Flanders is a crying one.

To meet this crying need is the aim and object of the evangelical mission "Shiloh" with its evangelical efforts in towns and villages.

This Mission has at present: eight stations, with nine evangelists, all converted Roman Catholics; three primary Christian schools, with eight teachers; a training school for evangelists; an extensive colportage-work, (about 50,000 Bibles, Testaments, and Christian publications are sold yearly); a publishing house issuing Holy Scriptures, evangelical books, tracts, two Christian weekly papers, etc.

The Stations are: Laken-Brussels, with school; Anderlecht-Brussels; Schaarbeek-Brussels; Vilvoorde near Brussels; Ronse (Renaix) in East Flanders, with school; Geeraardsbergen (Grammont) in East Flanders, with school; Meenen (Menin) in West Flanders, destroyed by the war; Dunkerque (France); throughout the whole country evangelization, by means of open-air meetings, especially at markets—preaching, singing of the gospel and sale of books.

Expenses
Yearly ordinary expenses Frs. 100,000
Yearly profits of the printing office..... Frs. 25,000

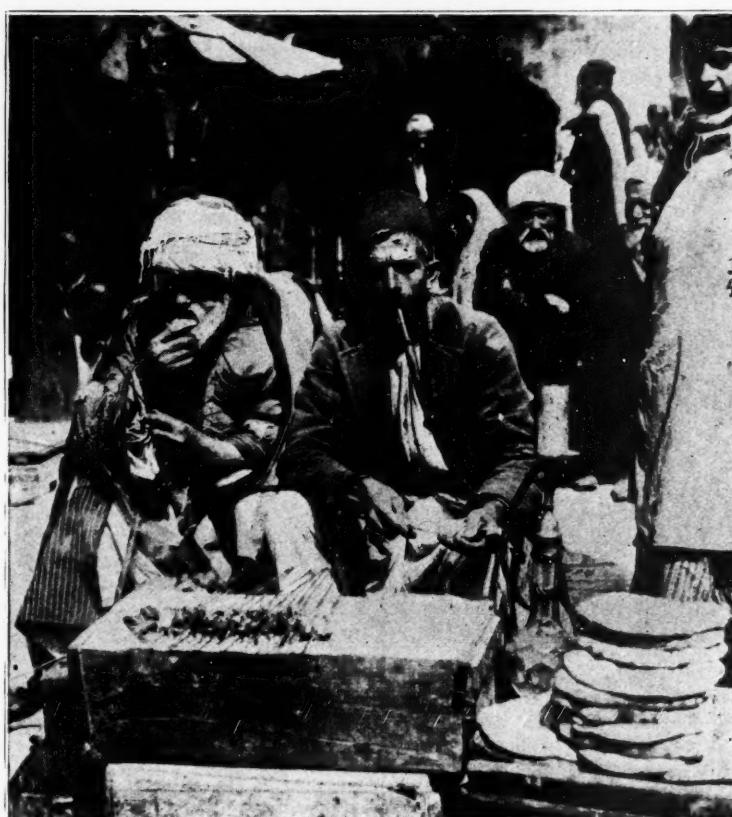
Balance Frs. 75,000

This sum must be secured by collections and gifts, mostly from other countries.

Object of this Mission

The aim of this evangelical mission is to bring the gospel to the people, so that they may know and accept Jesus Christ, as their only, their perfect, their all-sufficient Saviour.

Its object is to glorify God, who has greatly blessed it, so that many thousands have already through it learned



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A quaint street restaurant in the Holy Land. The man shown here is roasting meat on iron spits over a tiny fire of charcoal. During the whole operation he is busily smoking his water pipe, or narghile. Note the flat loaves of bread. These little restaurants are by no means uncommon in the streets of the larger cities of the Holy Land.

gregations have been formed in Belgium and have led to the creation of either the National Protestant Church or the Christian Missionary Belgium Church, the religious need of Flanders is a crying one.

Few Towns Have Gospel

Although as a matter of fact, Flanders has 1,248 towns and villages, in only twenty-four of them is the gospel preached.

More than one thousand towns and villages are without any evangelical work, and certainly not one million out of Belgium's seven million people

the only name, which under Heaven is given among men, whereby we must be saved. Through its agency many a man and woman has been rescued from a life of sin and misery, many a child has been kept from the way of wickedness and been brought into the path of righteousness, many a family has been raised spiritually, morally and socially from a fallen and degraded condition. The gospel of Jesus Christ has here also proved itself to be the power

of God unto salvation, and it means real development and culture, as may be seen from the facts given below.

The committee urgently appeals to Christians abroad to help this necessary and divinely blessed work.

The committee is composed of:

Pastor W. Hoek, in Brussels.

Mr. G. S. Eekman, manufacturer in Brussels.

Pastor E. B. Couvee, in Utrecht (Holland).

Mr. H. de Liefde, manufacturer in Culemborg (Holland).

Mr. L. G. James, Notary in Maarssen (Holland).

Gifts will be thankfully received by J. C. Chrispeels, 11 Devriestraat, Laken-Brussels, Belgium. Or also in America by Rev. Henry Kreulen, 308 Lafayette Ave., Bay City, Mich., or, by the publisher of the *MOODY BIBLE INSTITUTE MONTHLY*.

Soul Stirring Home Missionary Work

By Mr. J. D. Hall, Colportage Missionary, Chicago

LAST June I spent about two weeks with Mr. J. Lloyd Hunter of the American Sunday School Union, on his great field in northern Minnesota, and saw some of the most soul-stirring missionary work that I had ever known.

At that time Mr. Hunter was working on a Scripture memorizing contest having offered a week's outing at one of the resort lakes in the country to the young folks among the settlers if they would memorize the whole of the Gospel of John or its equivalent, 887 verses. There were twenty who finally qualified, and Mr. Hunter has written an account of the week spent with them at the lake.

Mr. Hunter believes emphatically that every Christian is saved to serve, and he accordingly sets about to prepare his converts for effective witnessing in their own community. He has arranged that the condition upon which the young folks go to the lake next year is that they pass a satisfactory examination on "Personal Soul-Winning" as taught at the Moody Bible Institute.

A Marvelous Story

Mr. Hunter says:

"This work began in a very humble way three years ago. When I found that there were at least 30,000 people on this field who live too far away from church or Sunday-school to ever attend, and that many of the children were growing to manhood and womanhood without even seeing a Bible or ever attending a Christian service, I felt that something more must be done at once."

"The Bible study contest was one of the answers to prayer that followed that realization. The first year these country

children learned 8,000 Bible verses, the second year they learned 26,000, and this year 951 enrolled, 400 of whom learned 32,000 verses.

"As a result of this work many new Sunday-schools have been organized, souls have been saved and workers have

the dying embers of the evening's campfire we all knelt on the sand of the shore, and every one who was not a Christian before, surrendered heart and life unreservedly to God. Through the ages of eternity we will thank God for that night."



Picture taken at Lake Esquagama—"We know 20,000 Bible verses"

been trained and encouraged, to say nothing of the silent influence of the hundreds of Testaments, Bibles and Christian story books that have been given as prizes for memorizing these verses. The books are of the highest type of character-building stories. After the children have read them over several times themselves, they loan them to one after another of their neighbors until the entire community has read them.

"We promised the children that if they would learn the entire Gospel of John we would take them to some lake for several days for an outing.

"This year twenty children learned from 887 to 1,487 Bible verses apiece.

"We had a gospel meeting each morning at 10:30. The afternoons were given over to races, games, swimming, boatrides, etc., and in the evening we had our "Life Decision" meetings, the first closing at sunset, and the second held around a big log fire.

"At the close of the second day the invitation was given and there, around

A PRISON WELFARE ASSOCIATION

This association was organized May 5, 1921, in Leavenworth, Kan. The objects of the association are presented in the following resolutions, offered by Rev. Henry W. Stough, a well-known evangelist, and unanimously adopted:

"We recommend the organization of the Prisoners' Welfare Association of America to function along the following lines:

"To provide 'first' friends for prisoners seeking parole.

"To investigate the needs of the families of prisoners and to provide through state and local organizations counsel and encouragement, and as far as necessary employment and funds for their support.

"To secure employment for prisoners and to protect their interests until they become rehabilitated in civil life.

"To work for such legislation by the state and federal governments as shall provide employment for prisoners that will enable them at least in part, to support their families during their confinement."

It is hoped that some organizations will be effected in all cities and in many States. The committee on such organization are Chaplain Harmon Allen, Dr. D. R. Sterett, and F. L. Geer, all of Leavenworth, Kan.

Russian Missionary Letters

Extracts from Missionary Letters of the Russian Bible and Evangelization Society, 156 Fifth Avenue, New York City

RUSSIAN UKRAINE (35,000,000 people). "Gospel meetings are being attended by thousands of people and many conversions are taking place. From all parts come insistent appeals for preachers, Bible teachers and millions of Scriptures.

POLAND (30,000,000 people). "Meetings are held in Warsaw and other cities in large theatre halls and are always well attended. Several young men are now being trained for preaching the Gospel and will soon be out on the field. Our Bible store in Warsaw is a busy place and our colporteurs are active there."

PROVINCE OF VOLYNIA, western border of Russia (6,000,000 people). "A marvelous work of God is taking place. Our preachers are working there faithfully with great self-sacrifice and with much success. But the requests for meetings to be held all over the country are so many that these preachers are unable to answer all of them."

BULGARIA (5,000,000 people). "The Gospel message is most eagerly received. Even priests of the Greek

Catholic Church are among the many inquirers. The message of Mr. Mishkoff (senior missionary of the Society in Bulgaria) is being felt throughout the country. A Bible School is much needed that preachers may be prepared to minister to these hungry and receptive people."

JUGO-SLAVIA (12,500,000 people). "The work still waits for preachers. The people in their great hunger for the Word of God are gathering in homes to read the Bible without anyone to teach them."

PETROGRAD, RUSSIA. (Russia—150,000,000 people.) "Bibles and hymn books are the first things necessary to the work. Please send Bibles, as many as you can. * * * You know that at present in Russia millions of people are starved from lack of bread failure of crops. It would be of highest importance if you could make a call to the Christians of America for collection of flour or corn, cloth and boots and for sending things to us."—We would be glad to receive anything for these distressed brethren. Whatever is sent should be in good condition.

Now Is the Day of Salvation for Russia and Slavonic Countries

Do we realize how urgent is the need which exists at this moment? People are actually appealing for hundreds of preachers and millions of Bibles.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"

We have 35 workers active on the field. Many volumes of Scriptures are being distributed.

A special Jewish evangelistic work is being put into operation among the 9,000,000 Jews in our field.

But many additional preachers and millions of Bibles should be supplied without delay.

About 350,000 Bibles (this does not include portions) have been the only supply for Russian-speaking people in the world for 120 years. How could this number meet the need of 300,000,000 Russian people living now and during the past 120 years?

To provide an adequate number of Scriptures at lowest cost a Bible Printing Plant must be established on the field. This plant will cost about \$50,000.

Contributions may be sent to the Russian Bible and Evangelization Society, 156 Fifth Avenue, New York, N. Y., U. S. A.

Our Canadian Office—Canadian friends may send contributions to the Russian Bible and Evangelization Society, Room 630, 67 Yonge Street (Bank of Hamilton Bldg.), Toronto, Ontario.

Our magazine—"The Russian Harvest Field"—gives direct news from the field.

RUSSIAN BIBLE AND EVANGELIZATION SOCIETY

156 FIFTH AVENUE, NEW YORK CITY

OBJECT AND FIELD:

To provide with Bibles and Christian literature; to evangelize in this generation—Russia, Ukraine, Roumania, Bulgaria, Jugo-Slavia, Czecho-Slovakia, Greece, Galicia, Afghanistan—in all over 250,000,000 people including 9,000,000 Jews.

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Premillennialism—A Danger to the Church?

By the Rev. Gottlieb Hafner, Portland, Ore., in *The Reformed Church Messenger*

IS the belief in the return of the Lord Jesus Christ to this earth to set up His kingdom dangerous to the Church?

If so—all the worse for the church. But “the church” in the New Testament sense of the word, is not afraid of the coming of her Lord and Bridegroom, and she is not ashamed to confess her belief in, and her longing for His return, in spite of the ridicule she has to suffer. She is “converted to God from idols, to serve the living and true God, and to wait for his Son from heaven.”

The true church does not heed the scoffers of the last days, who say: “Where is the promise of His coming?” Many leaders in Christendom find their type in “that evil servant, who says in his heart (and with his mouth and pen), ‘My Lord delayeth his coming.’” The true church remembers the oft-repeated admonition of her Lord, to watch and pray, and to wait for His coming. With rapturous expectancy she hears His closing testimony, “Surely I come quickly,” and she takes up the glad refrain of John, the beloved disciple, “Amen, even so, come, Lord Jesus.”

If the fact that the number of Christians who love “His appearing” is growing, causes anxiety to many leaders in the denominations, how great will be their dismay when the dreaded event of His coming will take place!

“The Threat of Millennialism”

I was amazed when I read an article in the *Messenger* some time ago under the heading, “The Threat of Millennialism,” in which the accusation was made that premillennialism and capitalism have fallen in love and have united to destroy the church and hinder the progress of the world.

There may be some capitalists who are believers in the premillennial coming of the Lord, and who are spending money for the spreading of this doctrine; but the accusation that they are doing this with the purpose to combat the social teachings of the church and to preserve capitalism is ridiculous, and is a sorry example of the means employed to fight against the blessed hope of “the glorious appearing of the great God and our Saviour Jesus Christ.”

In the above mentioned article in the *Messenger* is a sentence quoted from the *Christian Century*, that “the literature of premillenarianism is kindly disposed to certain generous capitalists.” I have read a great deal of premillenarian literature, but have never found one sentence that justified this statement.

If “in Los Angeles a big Bible institute is largely financed by an oil magnate,” there is also a university in Chicago which is financed by an oil magnate, and from which university a flood of literature is emanating destined to des-

troy biblical Christianity of which premillennialism is an essential and important part.

The *Christian Century* tries to make its readers believe that premillennialism is “the Bible institute kind of religion,” and that this kind is supported and propagated by capitalism. The apostles of the Lord and a host of other most excellent teachers of the Christian religion were premillenarians without contradiction. Were these men influenced in their belief and teaching by oil magnates or other capitalists?

Where Fear Should Be Placed

In the same article of the *Messenger* is a lengthy quotation from “Dr. Holmes.”

This Dr. Holmes seems to be greatly disturbed on account of heresy hunting “and the Fundamentals Conferences,” which have been held in recent years.

According to his estimation there is no need of fundamentals. Every fad of so-called science has a perfect right in the church, but the most clearly taught doctrines of the gospel on which Christianity rests, are of no account; they may and ought to be discarded like “old clothes,” as another writer in the *Messenger* recently expressed himself.

I sincerely wish that these perturbed gentlemen may cease from their fear of fundamentals and millennialism, and begin to “tremble at the word of the Lord,” which they have rejected.

No, friends, the belief in the coming of the Lord Jesus Christ from heaven to set up His millennial kingdom over the nations of the earth is not a scarecrow. The coming of the Lord will certainly be accompanied by judgments upon apostate Christendom and a rebellious world. But it will bring about the restoration, when the many yet unfulfilled promises of God will be fulfilled in a most literal and glorious way.

The Charge of Star-Gazing

The coming of the Lord Jesus Christ is the hope of the Church, and every other hope substituted for it is a fraud.

Many claim that the premillennial doctrine makes of the people “sky-gazers” instead of workers.

Sky-gazers! That is just what the Lord Jesus wants us to be. Did He not command His disciples, saying, “And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh” (Luke 21:27).

But the accusation that premillenarians are idle star-gazers is false, for the most zealous workers for the spread of the gospel have been animated and spurred on to activity by their living hope of the early coming of their Lord.

Premillenarians certainly cannot be very enthusiastic for the man-made program of the churches in our day: “to

win the world for Christ,” “to make the whole world Christian,” “to set up the kingdom of God in this world,” “to Christianize all the relationships of life.” This is not the task of the Church and therefore an impossibility.

The Gospel of the I. W. W.

In one of the prominent churches of our city I heard a speech lately, the main part of which could be summed up in the sentence: “American democracy must be given to (or forced upon) all peoples, because this is the kingdom of God.” No, thank you, for this gospel of the I. W. W.

Many of the leaders of the denominations are irritated because the premillennial doctrine is hindering their plans. They like to call the premillenarians pessimists and prophets of fear and despair, because they do not believe in the triumph of the church over the world.

The premillenarians prefer to believe “the sure word of prophecy,” rather than the dreams of these modern prophets. They rely on the word of the Lord, that before His coming unrighteousness shall abound; that up to the end of this age wheat and tares shall grow together; that when the Son of man cometh He shall not find the faith on the earth.

These self-made modern prophets of optimism have corrected the inspired apostle of the Lord. Instead of his somber description of the last days, Titus 2:1-5, they read about as follows: “We know that in the last days glorious times shall come; for men shall be lovers of God and their fellows, generous, humble, modest, reverent, obedient to parents, thankful, holy, full of affection, faithful, chaste, mild, lovers of God more than lovers of pleasure, having not only the form of godliness but exhibiting the power thereof.”

Study Your Bible

Readers of the *Messenger*, study your Bibles and do not believe everything because some preacher says so. Of many of them it might be said: “Ye do err, not knowing the scriptures, nor the power of God.”

If you want to learn what the word of God teaches concerning the coming of the Lord Jesus Christ, read His own words and the words of His inspired apostles. But in doing so, lay aside all preconceived ideas and accept His words without questioning.

HOME-GOING OF JUDGE D. H. SCOTT

Judge Scott was treasurer of the Central American Mission. He was a warm friend of the Moody Bible Institute, and at the last meeting of the executive council of the mission at the Institute he was present. The date of the death and other details are not known at the present writing.

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Touching the Ark

By Rev. R. V. Bingham in *The Evangelical Christian*

WHEN people get into an unsound and untenable position and the guns of a lawful criticism are turned upon them, it is a common subterfuge, instead of honestly adjusting their position to the right, or cleaning up their house, to hide under a sanctimonious warning to their friendly critics, "Beware, lest you touch the Ark."

When a dozen years ago the manifestation of the gift of tongues appeared in different parts of the country in various gatherings of Christians, accompanied by the most unseemly conduct and most unscriptural teaching, excellent people who were being led away because of the accompanying marks of supernaturalism, gave us solemn warnings as we condemned their extravagances and sought to correct their errors by the Word of God, that dire calamities would befall us for "touching the Ark."

When over a year ago we published our articles on "The Bible and the Body," we received earnest entreaties from many dear Christian people to leave the subject entirely alone lest we "touch the Ark."

The cruel bondage into which they were bringing multitudes of God's saints all over the continent, and missionaries upon the foreign field must be left unexposed, while they constantly carried on their propaganda, and their reflection upon God's most honored servants such as Spurgeon and Moody, Torrey and Chapman, that they were "not preaching a full gospel" must quietly pass unchallenged while they hid in the Ark.

More recently our editorial on the Jews and Dr. Gray's article on that subject in our columns has stirred up a number of good people who have feared lest we were assaulting the "Ark of the Jewish covenant." A few of these have misapprehended our position and we are glad to assure them that we have no thought of "anti-Semitism," but anything we write on this subject will be written in love to Israel.

Most of the Jewish missionaries of Hebrew blood get stirred up directly one touches the sins and the selfishness of the Jews. With only one or two exceptions they have been scathingly denouncing Henry Ford because of the articles on the Jew in the *Dearborn Independent*; because they present a dark picture of the machinations of unregenerate Jews. If there are any errors in fact in those papers we judge that they would be open to criticism and correction, and inasmuch as the editor of the *Dearborn Independent* is, we are credibly informed, an earnest Christian and a gentleman he desires to publish nothing but the truth.

One of these Jewish missionaries seems very desirous that we should reap the curse of Abraham rather than the blessing. He writes us in the "don't touch

the Ark" strain. We would give his name and his letter to our readers were it not for the fact that he is ever engaged in self-advertising; and it suits him just now to pose as the able defender of the Jewish cause against Henry Ford.

In the meantime we will risk his malictions by saying that we have just read the second volume of reprint editorials from the *Dearborn Independent* entitled *Jewish Activities in the United States* and while they are written for a secular paper we think they are worthy of study by every intelligent Christian who loves the Jew, and at the same time permits himself to love the Gentile also. It can be obtained, as well as the first volume entitled *The International Jew*, from The Dearborn Publishing Co., Dearborn, Mich.

We are interested primarily in Jewish evangelization, but we are interested also in Jewish prophecies, and in Jewish

history. We cannot see the Jew filling up the measure of his iniquity without warning him of the cup of bitterness which he will drink ere God passes the same cup into the hands of their persecutors (Isa. 51:22, 23; Zech. 12:2). He was not a Jew hater who said as they rejected Him while He offered to them the cup of blessing, "Fill ye up then the measure of your fathers." And he wept like Jeremiah, who wrote in later times of the Jews, "who both killed the Lord Jesus, and the prophets, and drove us, and please not God, and are contrary to all men . . . to fill up their sins always, but the wrath is come upon them to the uttermost" (1 Thess. 2:16).

We are not desirous of playing with live wires, but we are not afraid to speak out against things that are unscriptural in the church, for such an "Ark" is powerless when indwelt by error.

The Stranger Within the Gates

(Apropos of the Armament Conference)

By Raymond Moore, Ottumwa, Ia.

The wise men gather from the west and east,
They play their little parts, they talk and feast,
And move their pawns about the checkered board;
O wise man! In His sight thou art the least.

The guns belch forth in thunderous array,
The admirals and the captains say their say,
The diplomats unloose their wily tongues,
The lords of steel and finance have their day.

When, hark! There comes a knocking at the door!
A challenge to the grisly god of war!
A ragged stranger stands without the gate!
A rasping voice breaks harshly on the ear!

Who dare intrude? The wise men halt their game
And turn with pursed brows and eyes aflame,
To gaze upon the insolent upstart.
Thy name, O beggar man—Thy name—
Thy name.

The stranger staggers weakly down the aisle;
The wise men watch with curious smirk and smile

The clumsy progress of this clumsy clown,
And mark his face and mean attire the while.

"My name, good sirs, is of small moment now;
Ye would not know me were it told to you.
I come to plead for those that pay the price,
For those that bear the burdens here below.

"The boys who bleed and fall and know not why,
The mothers who give up their sons to die,
For children starving at dead mothers' breasts,
For those that faint and falter by the way.

"Credentials? I have none, good sirs, to give
Save these—these grievous wounds which still survive;
These jagged nail holes in my hands and feet;
I died, you see, good sirs, that these might live."

A silence falls like flakes of autumn snow;
The stranger bares his side, his bruised brow;
And lo! His form is like unto the sun!
Wise man! Where is thy vaunted wisdom now?

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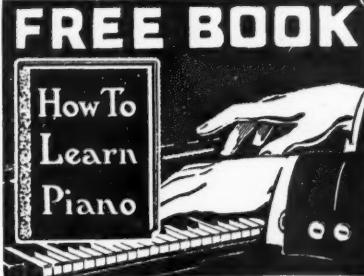


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Letters to the *Pittsburgh Christian Advocate* and *The Congregationalist* (Boston), Which Have Not Seen the Light Till Now

The writer of the first letter is an active Methodist layman, president and treasurer of a manufacturing concern with factories in West Virginia and Pennsylvania, and that of the other is an evangelist now temporarily serving as pastor of a church in Missouri.

I

TO THE Editor of *The Pittsburgh Christian Advocate*:

"I am a subscriber for the *Pittsburgh* and *New York Advocate*s and read some of both. The interrogation point at the end of your article on the first page of the issue of June 9 may, or may not, have been intended as an invitation to your readers to write you; at any rate I accept it as such.

"To a goodly number of your readers there has come during the past few years no disillusionment, for they believe the Bible teaches that, what Paul calls, in Galatians 1:4, 'The present evil age,' is to end in apostasy of the church and the judgment of God. Some of us have listened with amazement and pity during the past few years to sermons wherein the preacher gave a glowing portrayal of the conditions that would obtain after the war. Our feeling was well expressed by a lawyer friend in the year 1915 after listening to one of these sermons, when he said, 'What a horrible waste to listen for forty minutes to a thing like that!'

"I see that in several of the Methodist Book Concerns Dr. Rall's book, *Modern Premillennialism and the Christian Hope*, is one of the six best sellers and I notice that it has been made, by the Bishops, one of the books required in the course of study of young preachers. Herewith find a review of this book by the *Philadelphia Presbyterian*, not a premillennial paper.*

"Last winter I heard two sermons by prominent and able men, one a pastor and the other a missionary to Japan spending his vacation in this country. They both gave a very solemn picture of the prevailing conditions and outlook and both stated that unless the world experienced a revival of real Christianity we were bound to go on the rocks. I was well acquainted with both these gentlemen and, in conversation with them asked if they saw anywhere on the horizon any indication of this revival without which, according to their statements, there was no hope, and both admitted they did not see any such sign.

"I quote from a letter received a short time since from the pastor of one of the largest and most important churches of Methodism: 'I am quite sure our Methodism is utterly wrong in its attitude of savage opposition to that teaching (the second coming). In my humble judgment nothing would stir the people

like a real conviction of the imminent advent of Christ.'

"The world and the church are in accord on one point, that the business of the church is to clean up this world and make it a more comfortable and enjoyable place for the unregenerate man, hater of God, to live in. Some of us believe that the business of the church is to evangelize and gather out from among these rebels as many as possible, and have them become children of God and members of the new man, the body of Christ.

"I believe those of us who are looking for His coming are the real optimists, and I would that a large number, in fact the whole church, could share the joy we have in looking for Him who alone is able to destroy the works of the Devil.

"Sincerely yours,
D. F. Merritt."

*The review shows that "the book is vitiated throughout by a loose view of the authority of the Scriptures."

II
September 14, 1921.

"Editor,
The Congregationalist,
Boston, Mass.

"I have just read your editorial in the last issue of the *Congregationalist*, August 11, on 'A Religion of Power,' and feel that I should send you a protest in justice to myself, our denomination, and two of our noblest Christian institutions mentioned therein. I do this after earnest thought and prayer.

"I was pleased with the way you start out in the article speaking favorably of Mrs. McPherson's great meetings in Denver. I thought it may be the *Congregationalist* is getting re-converted to genuine Bible truth and salvation. But I was shocked and grieved as I read on, to see you put the Moody Bible Institute and the one in Los Angeles in the same class with Christian Science, Dowieism, Mormonism, and New Thought. Then you go on to speak of them as sincere in their belief that they have the truth as are we of the orthodox churches."

"I consider such an article an absolutely unchristian insult to the institutions mentioned, and to all truly 'orthodox' believers and churches in the land. Many things in your paper have surprised and grieved me, but this is the climax. It flagrantly misrepresents the great soul-winner, D. L. Moody, his Institute, and all of us who really believe the Bible, and are thus 'orthodox,' of which expression you make so much.

"I have been a member of the Congregational church for forty years, and a minister for thirty years. I have or-

ganized churches and had a good deal to do with writing constitutions for Congregational Associations and have become familiar with our Congregational history and beliefs.

"I have also read of D. L. Moody for years, read his biographies, books and sermons, and have been in the Moody Bible Institute for several months as a visitor, and know about its work first hand. I am now taking the Moody BIBLE INSTITUTE MONTHLY, and find it by far the finest and most helpful religious periodical I ever received.

"So I believe I can speak with some assurance and authority of both the Congregational church and the Moody Bible Institute. Moody was never anything but a Congregationalist. The Institute was founded by him, and is right in line with his beliefs and purposes.

"What do you mean by trying to disown and discredit, and even misrepresent the grand school which he founded, and which is today really Congregational, (not the renegade Congregationalism represented by the *Congregationalist*)?

"Your attitude on these vital matters only show how far our denomination has drifted from its old moorings, and how it has become apostatized. Otherwise our pastors and membership would not tolerate your conduct of its national official paper.

"You will succeed in one thing which seems to be one of your aims, that is, in driving out of the denomination many of us who believe the Bible and still hold to the faith of our fathers.

"I write these words with sorrow and regret, and can only hope and pray that our church periodical and our church will yet be brought back to the old Bible, the old faith, and the divine Christ the Son of God, our only Saviour.

"Sincerely yours,
L. A. Turner."

THE FUNDAMENTALS MINISTERS' UNION OF CHICAGO

The annual meeting of this organization was held October 10. Hereafter the meetings will be held on the second and fourth Mondays of each month in rooms "A" and "B", third floor of the Y. M. C. A. Building, at 19 So. La Salle St., the meetings to begin promptly at 10:30 A. M.

The following were elected officers for the next year: President, Rev. Paul Riley Allen; first vice-president, Rev. Charles G. Sterling; second vice-president, Rev. Harry Lindbloom; Secretary and treasurer, William N. Fisher.

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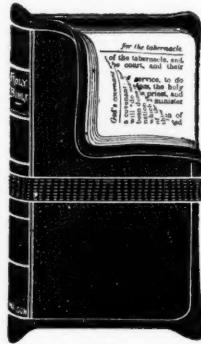
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- 2—Who translated the revision of the Bible known as the King James version?
- 3—What important manuscripts were not known or accessible when the King James version was made in 1611?
- 4—Why was the name Jehovah omitted in the King James version?
- 5—Why was it necessary to revise the King James version?

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Letters to the Editor

I

Cos Cob, Conn.,
September 29, 1921.

Editor, MOODY BIBLE INSTITUTE MONTHLY.

Permit me to express the cordial thanks of the American Tract Society for your publication of "The Stand of The American Tract Society" in your October number.

We had hoped that we might be spared the need of publishing "a bill of particulars," but inasmuch as the Committee on Christian Literature has published a denial of the facts alleged in our letter we are now having such a "bill" prepared for publication in due time.

In the meantime the committee on Christian Literature has accepted the resignation of Rev. Dr. Winton, their editorial secretary, who wrote most of the objectionable matter in the "Notes"; the committee stating at the time of the acceptance of the resignation that it "had nothing to do with the criticism passed upon the 'Notes' by the American Tract Society."

It certainly was a remarkable co-incidence that the St. Louis *Christian Advocate* should, apparently, suddenly discover that Dr. Winton was the ideal man for its editorial chair immediately after our criticism of his work in the "Notes." I am inclined to think that he will probably do less harm in his new position than he did in his old one.

With cordial regards and prayer that our dear Lord may bless you yet more and more in your splendid work for Him, I remain, as ever,

Faithfully yours,
William Phillips Hall.

II

Box 49, Plumas,
September 27, 1921.

Editor, MOODY BIBLE INSTITUTE MONTHLY.

In the October number of your paper you have several splendid articles, one of which is very worthy of commendation.

I refer to the one by H. Harold Kent,

"The Young Christian and Worldly Amusements."

Personally I agree with every line written, and if you have room in your magazine should be pleased for you to insert these remarks.

I am a staunch member of the Anglican Church and firmly believe in the separate Christian life, to be in the world but not of it. And one cannot help but see that all our churches have lost power through nothing else but pampering to the worldliness of people's minds.

Today the opportunity for reconstruction is unique, and until Christian people have the vision of our Saviour's laws of life, our church will fail in her efforts to win souls.

May Mr. H. Harold Kent receive God's blessing on his single-hearted religion, and many other weaker brethren take courage to follow his example in doing all to the glory of God.

Sincerely yours,
Flora King.

Topics for the Week of Prayer, January 1-7, 1922 Suggested by the World's Evangelical Alliance

SUNDAY, JANUARY 1

TEXTS FOR SERMONS AND ADDRESSES

1. From whom to Learn. "Lord teach us to pray." Luke 11:1.

2. Co-operation. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

3. Faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

4. Conditions of Success. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

5. Persistence. "Men ought always to pray, and not to faint." Luke 18:1. (Read Luke 11:5-13; Matt. 21:28.)

6. Intercession. "All prayer and supplication for all the saints." Eph. 6:18. "I exhort that intercessions be made for all men; for kings and all that are in high places." 1 Tim. 2:1, 2.

MONDAY, JANUARY 2

THANKSGIVING AND CONFESSION

THANKSGIVING—For the possibilities of prayer for all who are serving Christ in all lands. For the opening of the world to the gospel. For the desire for union amongst the churches. For signs of spiritual awakening and revival at home and abroad.

CONFESSON—Of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service. Of acquiescence in spiritual weakness and defeat. Of conformity to the world, and love of money, or pleasure, or ease. Of unbrotherliness amongst men and nations.

SCRIPTURE READINGS—Psalm 145; Isa. 64; Matt. 24:3-14; Col. 1:9-23.

TUESDAY, JANUARY 3

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

THANKSGIVING—For the abiding witness, in spite of much frailty, of the redeemed church. For all whom, in our own day, the Lord is adding to the church. For the noble army of martyrs.

PRAYER—That our corporate sins and failures may be forgiven. That all who profess and call themselves Christians may have a transforming experience of God in Christ. That all preachers of the Gospel may be endowed with power from on high. That the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God. That to the church there may be given a clear message to the age, with the spirit of power and love in making it known. That the influence of the Church in all matters social and political may be for the glory of Christ. That clearer light on the path of union may be granted.

SCRIPTURE READINGS—Isa. 55: Col. 1:14-23; Acts 2:37-47; Heb. 11:32-12:3.

WEDNESDAY, JANUARY 4

NATIONS AND THEIR RULERS

PENITENCE—For all arrogance, covetousness, injustice, or falsehood, in international affairs. For all failure of Christian nations to realize the fatherhood of God and the brotherhood of man.

PRAYER—For the time when there shall be no more, and for the coming of the Kingdom and reign of Christ. That God will strengthen and guide all movements towards the fellowship of nations. For nations where new conditions have arisen, particularly to the new nations of Europe, to India and China, and to the Near and Middle East, that they may be delivered from all racial hatreds and class pride. That the hearts of nations that have been at war may be cleansed from the passion of revenge. That famine-stricken lands may again be blessed with plenty. That in the economic reconstruction of society the law of Christ may be fulfilled.

For all employers and employees, and all labor movements and democracies of our day, that they may own Christ as Lord. That the press of the world may be used to establish truth and justice.

SCRIPTURE READINGS—Psalm 24; Jonah 3; Acts 17:22-31; Rev. 21:1-7.

THURSDAY, JANUARY 5

MISSIONS

THANKSGIVING—For mass movements in India and West Africa, and for all who have turned to God from idols. For the gifts of Christian people, and for the dedication of young life to Missionary service.

PRAYER—For all missionary boards of administration that they may combine courage with wisdom. For missionaries, that both by their life and doctrine they may let their light shine before men; that they may be preserved from danger, and may be helped to understand the language and spirit of the people amongst whom they labour. For all educational, medical, and industrial missions, that in all things Christ may have the pre-eminence. For all experiencing difficulty or persecution in Roman Catholic countries. For the Moslem world, and for the heathen still in darkness. For all Bible societies and their agents. For increase of understanding of, and of spiritual sympathy with, missions in all churches and congregations. For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.

SCRIPTURE READINGS—Jer. 10:1-16; Isa. 35; Luke 4:16-30; Acts 16:9-15.

FRIDAY, JANUARY 6

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG

PRAYER—For universities, colleges and schools,

that all learning may be subservient to the will of God and be dedicated to His service. For all families, that they may be homes of pure love. For the increase of the practice of daily family worship. That the sacredness of marriage may be upheld. For young men and women facing the call of the new age, and all associations seeking their moral and spiritual welfare. For all Sunday-school teachers that they may seek the early conversion of the young.

SCRIPTURE READINGS—Ruth 1:1-8, 14-17; Matt. 3:16-4:6; Matt. 19:13-22.

SATURDAY, JANUARY 7

HOME MISSIONS, AND THE JEWS

PRAYER—For all home missions, and for more workers who in the power of the Holy Ghost can tell of Jesus Christ, the Mighty to save. For increased realization of the duty of personal evangelism. For those seeking the suppression of national vices, and the laying aside of besetting sins. For the uplifting of the fallen and the conversion of the heedless. For the maintenance of the Lord's Day as a day of rest and worship. For the Jews, that the desires of their hearts may be fulfilled by their restoration to the lands of their fathers; and that these desires may open the way to their national conversion to recognize that Jesus is "The Christ." For missionary work and workers among Jews in all lands.

SCRIPTURE READINGS—Psalm 2; Isa. 61; Luke 14:12-24; Rom. 11:25-36.

DR. JOHN MONROE GIBSON

Dr. John Monroe Gibson, pastor of St. John's Wood Church, London, England, for forty years, died October 13, in London. He served as pastor of the Second Presbyterian Church, Chicago, Ill., from 1874 to 1880. He was a great preacher and popular writer.

INTERDENOMINATIONALISM

Out of forty-two members received into the Buena Memorial Presbyterian Church, Chicago, October 3, there were representatives of fourteen different denominations.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

SOCIETY GOING BACK

The Dearborn Independent

There is not less unity in the world; there is only the discovery that what we called unity was mere pretense. We pretended that certain differences did not matter; we are learning that they do matter. We were trying to bring in brotherhood by putting out loyalty to principle; we have found it would not work. There are deep and irreconcilable differences which will never be healed until the inferior disappears in favor of the superior. Society is now going back to its component groups; men are lining up with their own side; and when we get our various positions clearly defined, we shall be better able to work and live together. But it is not unity, it is only camouflage that is disappearing now.

CHICAGO ACHIEVEMENTS

Chicago Daily News

To mention only a few outstanding achievements, Chicago has a traction ordinance that for years was a model of its kind, and under which the "one city, one fare" principle has been firmly established. It has set an example to the world in establishing and developing a Juvenile court. It has set an example to the other cities in the efficiency of its great Municipal court. It has added vast areas to its wonderful park system. It has greatly extended its small parks and playgrounds. It has adopted and applied a magnificent city plan, making notable improvements in harmony with that plan. It has given itself under legislative sanction, a nonpartisan city council. It has advanced steadily musically and artistically; witness the Chicago opera, the multiplied activities of the Chicago Symphony orchestra, the Civic Music association, the expanded Art Institute. By various contracts and ordinances Chicago has assured itself of immense improvements in railroad terminal facilities, in lake shore and street betterments, in a subway, and in harbor development.

RELIGIOUS TRAPPINGS

Portland (Ore.) Telegram

Recently a writer in the "Free Lance" column made this declaration: "Take away bells, music, color, lights and perfumes and the church would go out of business."

It is hardly conceivable that in these days of the open Bible, the open church,

of street preaching and personal evangelism, one could find in religious activities no other power than sound and smell and color. The saloon had lights, and music, perfume and color, and the saloon went out of business. There is no saving force in these.

Indeed the history of the church shows that seldom has the flame of evangelism burned brighter than when church members worshiped in caves and catacombs, in dungeons and in the open fields. The "Free Lance" writer evidently was not living in the days when the Methodist church pioneered the rural regions, when the church members worshiped in little old schoolhouses, where there were no choirs, no organs, no bright colors and no perfumery and no lights but tallow candles.

But the church in those days and in those regions gripped the hearts of the people and moulded the moral character of that generation. It was just that power which today keeps the children of those people morally stable, law abiding, socially constructive and well-willed.

Bells and color and smells do not inspire a mother to teach her child a bedside prayer, or to herself pray fervently for her children's spiritual welfare. There is a power behind and within the vital church that is infinitely more than all the fixtures and decorations of the church building. The two have no logical relation whatever.

One might as well say that a man does not exist when his clothes are taken off.

THE MINISTER AS PREACHER

Boston Transcript

Knowledge of history and sociology and exegesis and general literature are valuable to any preacher, but pulpit power is far more valuable. And most preachers, after they have been in active work for a half dozen years, and have learned that they are not endowed with the genius of Chalmers or Whitefield or Brooks, are in a more receptive state of mind toward the practice of homiletics toward developing whatever moderate power they have, than they were when they left the theological school. Whether we like it or not, the pulpit to-day is in a severer competition with rivals than ever before in Christian history. Concerts, magazines, newspapers, automobiles, outdoor sports, moving-pictures and many other attractions decimate the church congregations. And the preacher, while he may urge duty as the ground of church attendance, owes it to his people and to his own ordination vows to learn how to present his message in the most attractive and persuasive and compelling way of which he is capable.

The teaching of pulpit address and homiletical power is far more difficult than instruction in ecclesiastical history

or applied ethics. But it should be taught. Somehow, probably by the most practical and detailed kind of 'laboratory method,' of actual demonstration sessions, should the best methods of preaching be imparted and the efficacy of our preachers be increased. The sermon, in its preparation and delivery, is far the most important instrument at the minister's command. Therefore any summer school or winter school or divinity school which aims at preparing devout young men to enter the ministry or helping working-ministers to greater efficiency should give a large place to the instruction, the development, of the minister as preacher.

IS THERE ANYTHING IN PRAYER?

The Chicago Evening Post

More than once lately we have seen the question asked, "Is there anything in prayer?"

The asking is an evidence of that reviving interest in spiritual things, that intensifying hunger after God which is the most hopeful phenomenon of our times.

Is there anything in prayer? Of course there is. One might as well ask is there anything in breathing?

Prayer is spiritual respiration, just as service is the exercise of the spiritual muscles. Man's Godward life cannot be sustained without prayer.

There is nothing in modern scientific knowledge or theory to discredit a belief in prayer. There is much in what we have learned of the subtle forces of the mind, and of the possibility of communication between minds without intervention of audible or visible language, to sustain the belief in communication between the human spirit and God.

In order to believe in prayer, it is not necessary to believe that by argument or persuasion we can change the mind of the Almighty and influence Him to intervene in our affairs. The true meaning of prayer is fellowship with God. Its greatest value lies in the fact that it helps to draw the desires and the thoughts of men into harmony with the purpose and mind of God. When this supreme purpose is accomplished, then petition brings answer because it becomes the evidence of a life adjusted to the divine program and ready to be used.

Granted belief in God, is there anything more unreasonable in the flashing of a prayer on the vibrating energy of faith than in the flashing of an S. O. S. call by the invisible waves of wireless? To a man unacquainted with the researches of Marconi the latter might appear to be an hysterical futility; to the radio operator, in the midst of peril, it is a tremendous and powerful reality, the very hope of rescue and of life. He knows his calls, flung into the vast blackness of night, will reach somewhere a sensitive ear. Nor is this less true of the man who has tested prayer. He knows that it brings response.

THE BIBLE AS A CLASSIC

Rock Island Argus

In a regular course now offered at Columbia university the Bible is to be taught along the same lines as courses in Shakespeare, Milton, or Dante. This course ought to be popular, and we believe it will be. Many institutions of higher education have avoided this book because of a peculiar sort of fear. The thought has prevailed quite generally that the Bible itself could not be separated from creeds. Now that Columbia has had the courage to dismiss this old fear we shall hope that the Bible may come into its own among the other great works of literature.

Many of the poets and novelists are studied in a large measure for the inspiration they are capable of giving to students. They are studied for style and to teach the proper use of the mother tongue. Why should we not put the Bible where it belongs—at the head of the books worth studying?

Columbia never makes a failure of any work it undertakes, and we are sure the new course in the study of the Bible will be a real success. After all, why should we worry so much about the creeds of different denominations when all of our great churches agree on the fundamental principles of religion? Men and women representing many different churches will study the Bible at Columbia and all churches will profit. And those utterly lacking in religious faith, if there are any such, will have an opportunity to become acquainted with one of the real masterpieces of literature.

PAYING FOR RELIGION

The Chicago Journal of Commerce

There was a song popular in revival meetings many years ago the refrain of which, oft repeated, ran as follows:

Salvation's free for you and me,
I'm glad salvation's free!

In one sense this is true; in the larger and better sense it is not. A terrible price was paid to open the way to salvation. The Saviour on the cross was that price. He paid it. But he who secures forgiveness for his sins through the intercession of Christ, must do something himself. He must repent, and after repentance has set him right with his Creator, he takes on many responsibilities. He is in a realm of spiritual things where many prohibitions exist. He must shun sin, walk in righteousness, conquer his evil impulses and pay for his happiness by resisting temptation. Every hour he needs help to live up to his vows, which are his spiritual obligations.

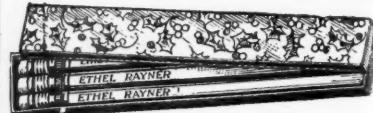
In another way he must pay. He must do his share toward keeping up the Christian organization which centers in the churches. This requires time, effort and money. Latterly the latter has been insufficient. While great sums go to church enterprises, to missions at home and abroad, to religious education, to church charities and a multitude of

noble purposes, enough has not been going to the support of the ministry. The pulpit has become impossible because of small salaries to many young men. The economic law exists in church business affairs as in others, and its operation is clearly shown in the fact that if every graduate minister in the country were available, not half the vacant pulpits would be filled.

In four years, it is said, divinity students have decreased in Presbyterian schools from 1,200 to 700; Episcopalian from 500 to 200; and Congregational from 500 to 250. The laborer is worthy of his hire in the pulpit equally with the worker in the shop. But he is not getting it. Average salaries of \$500 a year are impossible. A young preacher and his wife cannot live decently upon them. Ergo, an increasing and alarming scarcity of them.

America needs all the religious influences it can muster. Perhaps if the lavish outlays of the churches on foreign missions and many collateral and allied

enterprises were diverted to the pulpits the shortage of competent preachers, now acute, would gradually disappear.



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EDITED BY R. E. NEIGHBOUR
Well-known Bible Teacher, Author and Pastor

For each Sunday the Title, Golden Text and Daily Reading References of the International Uniform Sunday School Lessons are given.

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Young People's Society Topics

John C. Page

December 4

Thy Will Be Done—With My Plans Matthew 6:7-15

Let us gather up the dominant things in the consideration and review of these topics—"Thy will be done with my strength, with my pleasures, with my mind, with my time, with my money, with my plans."

First, remember the tendency of discussing such matters in a formal way without observing their connections and consequences. The peril of dealing with great spiritual truths in a thoughtless or academic way is very real. It leads to hypocrisy and re-acts harmfully upon the life. Not what we profess in words, but the assumptions on which we act determine our faith in God, and our obedience to Him.

Secondly, the acknowledgment of God's right in us is the next consideration. To use the words of Scripture, "We are bought with a price." An intelligent confession of this is necessary, for this truth lies at the very heart of the revelation of God. "Herein is love; not that we love God, but that He loved us and sent his Son to be the propiation for our sins."

The clearness with which this is seen usually determines our measure of devotion; and the measure of devotion in turn usually determines the measure of sincerity in the expression, "Thy will be done." "When I came to think over my conversion," wrote Count Zinzendorf, "I saw that in the death of Jesus, and in the word 'ransom' there lay a profound mystery, a mystery before which philosophy stops short, but as regards which revelation, is immovably firm. This gave me a new intuition into the doctrine of salvation. I found its blessings and benefits first in the instance of my own heart, then in that of my brethren and fellow workers in the Moravian church." The motto of this church is, "To win for the Lamb that was slain, the reward of His sufferings." This motto expresses the utmost devotion, and has been manifested in the missionary achievements of the Moravian church.

Thirdly, the assurance that God's will is good, acceptable and perfect, is another dominant note in this series of studies. This assurance enables the redeemed soul to say, as did the Saviour Himself, "I come to do Thy will, O God." It also increases with the increased knowledge of God, obtained through His word, and in experience. To know God is to trust Him. To know Him is to discover that He has a thousand keys for every lock. And this in turn leads one into many blessed experiences, and into a growing assurance that He makes "all things work together for good to them that love him."

Co-operation in service is another of the dominant principles in this matter. The will of God calls for activity and the expenditure of time and strength and money, in order that His Kingdom may come and the day be hastened when His will shall be done on earth as it is in Heaven.

December 11

Points in the Pledge We Are Likely to Neglect Luke 9:57-62

The pledge may be regarded as a test of faithfulness and loyalty to the society with which one is identified. The verses of the Scripture lesson may be looked at as a test of loyalty and discipleship to Christ.

The incidents recorded in the Scripture lesson took place when our Lord was on the way to Jerusalem, the place of rejection and death. While He and His disciples were on the way—to them at that time the way of the Cross—certain men offered to become His followers on certain conditions. Inasmuch as these conditions were hindrances to full discipleship, they were not accepted.

The first hindrance was that of possessions, which made it too hard to accept the lot of one who had "not where to lay his head." The second hindrance was that of home affairs as expressed in the words, "Suffer me first to bury my father." The third was earthly affection—"Let me first go to bid them farewell which are at home at my house." All of these conditions seem to be proper. Why, then, were they denied? It was because of the principle involved in discipleship—namely, that of separation from every hindering thing and the supremacy of one thing. It is not always severance from home and friends that is required in discipleship, but separation from everything that hinders the purpose of God in the life of a disciple. To this there can be no exception. The work of discipleship demands a consecration which permits no hindrances within, such as half-heartedness or worldly-mindedness. There will be plenty of obstacles without, therefore the life within must not be diverted, but devoted, in order to overcome. The key-note of loyal discipleship is, "This one thing I do." To be true to this note demands consecration, conviction and courage. Oftentimes there are no immediate returns. When Peter asked the question, "Lord, what shall we have for leaving all and following thee?" the Master pointed to the future. (See Matthew 19:28.) Under such conditions, the utmost fidelity to the tasks of discipleship, together with willingness to endure, are essential. Hindrances to this can never be tolerated.

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December 18

**Conscience: Teaching It; Quicken-
ing It; Obeying It**

Proverbs 20:27; Acts 4:13-20

Conscience is the faculty or power of moral discernment. It may be regarded as the law written in human hearts (Rom. 2:14, 15), and operating through the realm of thought in accusing or excusing, according to the nature of our conduct whether it be good or bad.

According to Dr. Zwemer, the Bible stands unique among all the other so-called sacred books in that it reveals the fact of conscience and addresses itself to the conscience. The Koran has not even a word to express the idea of conscience, and the idea itself is strangely absent from Moslem thought.

The wording of our topic is suggestive. Conscience needs to be taught, quickened and obeyed. It needs to be taught the truth or else it will be burdened, defiled, weak or seared. These are New Testament terms used in reference to conscience. In Hebrews 9:14 conscience is seen as defiled and burdened with dead works. These dead works are the burden of effort to atone for sin. Conscience is sensitive, and accuses of sin. Then one goes to work to make atonement for that sin, not knowing the cleansing power of the blood of Christ. A lot of religious works are piled up, supposedly to the credit of the doer. The hope is entertained that the best one can do in the future may atone for the worst one has done in the past. But how hopeless this is! It is dead works, a burdensome load. The blood of Christ who, through the eternal Spirit, offered Himself without spot to God, has fully atoned for the sins of the past. Accept that as a provision of God's grace and go free. Let the blood of Christ cleanse your conscience from this vain procedure of dead works; then in the joy of freedom, serve the living God. (See Hebrews 9:14.)

In 1 Corinthians 8:10 mention is made of the "weak conscience." This is found frequently in regenerated persons not well taught in the truth of the gospel. They are to be pitied rather than blamed. Such an one comes under condemnation easily, because apt to call good evil, or to regard their own point of view as the standard for others. Ritualists and ceremonialists are likely to be people with weak conscience, living in the shadow of external things, rather than walking in the fulness of the blessing of the gospel of Christ.

In 1 Timothy 4:2 we read of the "seared" conscience. This describes the condition resulting from sin and unbelief. The conscience becomes hardened. It can no longer be pricked. It ceases to respond to appeal. This is an awful condition, and one to be turned from with dread.

The ideal is a good conscience (1 Tim. 1:5), which may be defined as "a conscience void of offence toward God and man" (Acts 24:16).

December 25

**Following the Star, What Do Men
Find?**

Matthew 2:13

Not what the star was, but what it did is supreme here. Whether one adopts the astronomical or the miraculous theory does not greatly concern us. As another has well said, "Nothing is gained in assuming the supernatural when the natural laws and occurrences are sufficient to account for the facts. On the other hand, there is no gain in doing violence to reason in order to avoid the supernatural."

Who the wise men were has been the subject of endless speculation. Probably they were learned men who made a study of the heavenly bodies and professed to be able to produce from their studies divine teaching concerning world history and events. They may have known the prophecy of Balaam in Numbers 24:17, 19, "There shall come forth a star out of Jacob, and a sceptre shall arise out of Israel, * * * out of Jacob shall one have dominion." When the star appeared, therefore, they possibly connected it with this prophecy and came to the conclusion that some great one had been born amongst the Jews, and in the Jewish capital. Following this light, they were led into the presence of Him who is the Light of the world.

Following the star, men find God for all light leads to Him. Perhaps not in the manner they might anticipate or expect as in the case of these men. Newton, Herschel, and Farraday followed the light of science as the wise men followed the star, and it led them to Christ. He who follows the light he has will find that the light will grow: "If any man willett to do his will, he shall know." To find God in Christ is to find the light of the world, and be satisfied. This leads to the place of true worship and adoration, in which gifts are laid joyfully at the feet of Him, who though He was rich became poor, that we through His poverty might become rich.

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December 11

Paul Writes to a Friend Philemon

Golden Text:—"Whosoever would be chief among you, let him be your servant."—Matthew 20:27.

This is a private letter. Philemon was a member of the church at Colosse. Onesimus, his slave, wronged him, perhaps stole from him and fled to Rome. There he came under Paul's influence and was converted. Paul sent Onesimus back to Philemon with this letter. This is one of the most tender and beautiful letters ever written, and the first anti-slavery petition ever penned.

I. The Salutation (vv. 1-3).

His aim was to touch Philemon's heart, so refers to himself as a prisoner and links Philemon to himself as a fellow-laborer in the gospel of truth. He makes mention of Apphia, Philemon's wife, and Archippus the son who had already enlisted as a fellow-soldier.

II. Philemon's Reputation (vv. 4-7).

Paul paid a fine tribute to Philemon, reminding him that he never prayed without bearing him up before God.

1. His Faith and Love toward the Lord and all Saints (v. 5). It was his hope and desire that this faith might bear fruit in Christ Jesus. With such an approach the way was open to Philemon's heart.

2. His Ministry to the Saints (v. 7). Philemon was generous in his help to the poor saints.

III. Paul's Request (vv. 8-16).

He requested Philemon to receive back Onesimus the runaway slave, as a brother in Christ. Note the incomparable delicacy and courtesy with which Paul approaches Philemon.

1. He Beseeches Instead of Commands (vv. 8-10). Though conscious of his right to enjoin, he pleads as the prisoner of Jesus Christ for love's sake.

2. He Makes His Plea on the Grounds of Grace (vv. 11-14). He admitted that Onesimus had been unprofitable, had forfeited all claim upon Philemon, and that on grounds of justice his plea might well be rejected, and yet because Onesimus was begotten in his bonds (v. 10), was in a real sense a part of his own suffering nature (v. 12); he ventured to suggest that he should be accepted. Though Onesimus hitherto had been unprofitable to his master, now was profitable to both Paul and Philemon. Paul would gladly have retained him as a personal attendant, but first sought his friend's permission.

3. Paul Desired That Onesimus be Received Back not as a Slave, but as a Brother in Christ (vv. 15, 16). Here is the real fugitive slave law. Paul never attacked slavery though it was contrary

to Christianity, and therefore hateful to him, but emphasized principles which destroyed it. The establishment of Christianity changes the whole face of human society. The wise thing to do is to get men and women regenerated and thus transform society instead of seeking change by revolution. Social wrongs can only permanently be removed by the creation of a brotherhood, and can only be realized by faith in Jesus Christ. Christ became universal man in order to bring about a brotherhood.

In Paul's request you can hear the pleadings of Christ for us sinners. All men have broken loose, gone astray, and have become unprofitable. We are reconciled to God through the interceding of Christ. He has made us profitable. We have been begotten in His bonds; through His passion, agony of heart, we shall be changed. We can see and hear Him now pleading our cause before God's throne for love's sake.

IV. The Basis upon Which Onesimus Is to be Received (vv. 17-21).

The debt of guilty Onesimus is to be put to the account of Paul, and the merit of Paul is to be put to the account of Onesimus. This is a fine illustration of the atonement of Christ. Whatever wrongs we have committed, debt incurred—all our shortcomings are debited to Him. Jesus Christ on behalf of the whole universe has said to God, "Put that to my account"; "I have written with my pierced hand, I will repay." This is a type of our redemption—all our failures and shortcomings put to Christ's account. Onesimus was taken back, not as a runaway slave, but a beloved brother in Christ.

V. Paul Requests Lodging (vv. 22-25).

He expected a speedy release from imprisonment and purposed to sojourn with Philemon. In all probability this was realized. What a welcome he must have received! Jesus Christ is saying to everyone of His redeemed ones, "Prepare me a lodging." How gladly we should prepare that place in our hearts for Him!

December 18

Paul's Last Words 2 Timothy 4:6-18

Golden Text:—"I have fought a good fight, I have finished my course, I have kept the faith."—2 Timothy 4:7.

The words of our lesson are of more than ordinary interest because they were uttered by Paul near the close of his life—when he knew that death would soon usher him into the presence of God. This is a fine example of the calm courage with which a Christian can face death.

I. Paul's View of Death (v. 6).

This he sets forth under two metaphors:

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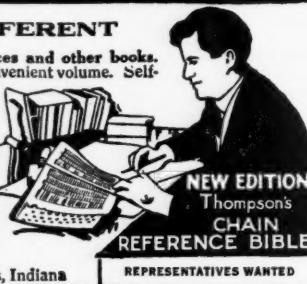
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2. A Departure (v.6). "The time of my departure is at hand." The same idea is expressed in Philippians 1:23. "Departure" is a nautical term which signifies the loosing of a ship from its

moorings, in order to enter upon its voyage. It is not the end of the voyage, but its beginning. It indicates that the vessel is outward bound. The anchor is being lifted and the sails are being spread for the homeland. The same idea is expressed in Luke 9:31, where the theme of conversation on the Mount of Transfiguration is said to be the "departure" or "exodus" which Christ should accomplish at Jerusalem. What the "exodus" meant to Israel, and more, death means to the Christian. To Israel it meant freedom from slavery, freedom from suffering, freedom from sorrow. It also meant entrance upon a condition of freedom—plenty and joy in life. So vital was its meaning that it was a beginning from which to reckon time. So life here is but a period of preparation for the life which is to come.

II. Paul's Backward Glance at Life (v. 7).

God has a definite purpose for each life. Life should be so spent that at its close one can look back with the definite consciousness that that purpose has been accomplished. Paul's course in life, as ordained by God, was a herald of God's grace. This backward look is presented in three figures:

1. "I have fought a good fight." The figure here is that of a soldier. The Christian life is a warfare,—conflicts, dangers and temptations must be met. As a soldier, the Christian must fight and overcome all these.

2. "I have finished my course." The figure is that of an athlete who sets out to win a race. The Christian life is a race to be run; we must not only begin the race, but persistently run to the end.

3. "I have kept the faith." The figure is that of a husbandman to whom had been entrusted a treasure. This treasure was the Christian faith. In a peculiar way Paul was made steward of the Christian faith. He was conscious of having been faithful to the trust committed. He had many temptations to give it up, but to the end maintained his fidelity of his vow to Christ.

III. Paul's Forward Look to the Future (v. 8).

This is a beautiful picture of the calm and confidence at the end of a period of faithful service. Though knowing that death was awaiting him, there was no dark cloud before him, because the glory of a completed task rested upon him.

1. He Saw Before Him a Life with God. Fellowship with God is a prize greatly to be desired.

2. A Prize Was Laid up for Him—A Crown of Righteousness. This award will be given at the coming of the Lord to all who love His appearing.

IV. Paul's Associates (vv. 9-12).

Paul was a very lonely man, though faithful to God. To be alone in the world is likely to be the experience of all who follow hard after God. He craved the fellowship and sympathy of his fellow-laborers in Christ.

1. Demas the Renegade (v. 10). Demas has become immortalized as one

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who was religious, but because of the attractions of the world he went after it. We are not told what form of worldliness got the mastery over him. At any rate, the love of the world caused him to turn his back upon principle, friendship, honor and duty.

2. Luke the Faithful (v. 11). What a comfort it must have been to have with him this one faithful soul! Perhaps he was the best fitted of all to minister unto Paul. Luke was faithful whether in shipwreck, imprisonment, or journeying by land or sea.

3. Mark the Restored Runaway (v. 11). Mark had gone back, but he was restored. We do not know how long a time elapsed between his running away and his restoration. This is a beautiful picture and most comforting. Though we have failed, we can redeem ourselves and become trustworthy. Other names are mentioned as being away from Paul, but they were doubtless away on legitimate missions.

V. Personal Matters (vv. 13-18).

1. Bring the Cloak, Books and Parchments (v. 13). In the jail the cloak would be needed for his comfort. The books and parchments would be needed for his study and writing.

2. Alexander the Coppersmith (vv. 14, 15). We have no way of determining just when this deed was committed. It was given as a warning to this young minister, Timothy.

3. Defended by the Lord though Forsaken by Men (vv. 16-18). Paul in his last trying hours was much like his Lord—left alone. He says "All men forsook me." It was said of Christ, "They all forsook him and fled." Paul manifests a like spirit, "I pray God that it might not be laid to their charge." Christ said, "Father, forgive them for they know not what they do." Though it was wrong for them to leave him alone, he not only forgave them, but prayed that the Lord might forgive them. Paul had so completely lived for Christ, and his fellowship with Him was so complete, that he was not alone in this dreadful hour. Let us be assured that if we live for Him He will never leave us, but will cheer and strengthen us that we may complete our work.

December 25

Christmas Lesson—The Visit of the Wise Men

Matthew 2:1-12

Golden Text:—"And when they had opened their treasures they presented unto him gifts; gold and frankincense and myrrh."—Matthew 2:11.

For this Sunday's lesson we have the option of a review or a Christmas lesson. It is presumed that most teachers will prefer the Christmas lesson.

I. The King Earnestly Sought (vv. 1, 2).

These wise men who sought Jesus were either Arabian or Persian astrologers—students of the stars. The appearance of an unusual star attracted their atten-

tion. Perhaps they were acquainted with the famous prophecy of Balaam (Num. 24:17). Doubtless through the influence of the Jews who remained in Chaldea, or the direct influence of Daniel extending to this time, they had become acquainted with the hope of a Messiah. The light they had was dim, but they lived up to the best they had. To those who act upon the best light they have, God always gives more. To those who refuse to act upon the knowledge given, God brings into confusion that which they already possess (Matt. 25:28). These men were really wise. Let us learn from them:

1. That All True Wisdom Leads to the Saviour, for He Is the Logos—the Fulness of Wisdom. Those who do not seek Him are most unwise.

2. That God's Word shall not Return unto Him Void (Isa. 55:11). The seeds cast upon the waters of the East brought forth fruit after many days. This ought to bring comfort to many ministers and Sunday-school teachers who have not as yet seen the fruit of their labors. No work done for the Lord eventually fails.

3. The Grace of God Calls Men from Unexpected Quarters. Some who have the least opportunities give the greatest honors to Christ; while others, blessed with the richest opportunities, shut Him out.

II. Herod Seeking to Kill the King (vv. 3-8).

The news brought by the wise men struck terror to Herod's heart. He was not alone in this, for all Jerusalem was troubled with him. The news ought to have brought joy. A glimpse at the social customs in and about Jerusalem at that day will enable us to understand why this news brought uneasiness to the people. They were living in the greatest luxury. Beautiful apparel, sumptuous feasts, palatial houses, etc., led to gross immoralities. We can thus readily see why Herod and all Jerusalem should be troubled. They did not want a Saviour

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who would save them from their sins—they wanted to continue in them. Herod demanded of the priests and scribes information as to where Christ should be born. They soon were able to tell him. These people had a technical knowledge of the Scriptures, but had no heart for the Saviour set forth therein. They had no disposition to seek Him. Conditions much like these prevail today. This all

occurred in Jerusalem, the city of the King—the place of all places where He should have been welcomed. It seems where the greatest privileges are, there is the greatest indifference shown as to spiritual matters. Where the light once shone the brightest, the densest darkness now reigns. This reception accorded the Saviour shows that perverseness of heart is the cause of so many being indifferent

to Christ, and their oppositions to Him when His claims are presented. It is true today that the luxury of the wealthy, the frivolities of the fashion-loving, and the gross immoralities to which they lead, make Jesus Christ unwelcome in many quarters.

III. The King Found (vv. 9-12).

The wise men having obtained the desired information, started immediately to find the King. As soon as they left the city, the star which had guided them from the East appeared again to lead them on. Not that it had disappeared from the sky, but the dwellings of the city, no doubt, shut out the sight of it. Oftentimes our spiritual vision is obscured or hidden by the things of this world. The star guided them to the place where the Christ was. Those who earnestly seek Jesus shall find Him, though all hell oppose. When they found Him they worshiped Him. In this they displayed true faith. They did not see any miracles, only a babe, yet they worshiped Him as King. "Blessed are they that have not seen, and yet have believed" (John 20:29). Note God's overruling providence in all this. Many hundred years before the prophet said that Christ should come from Bethlehem (Mic. 5:2). God so ordered affairs that Mary should be brought to that city to give birth to Christ. Let us be assured that nothing can thwart the divine purpose. God so ordered that these men should depart another way, thereby defeating Herod's wicked purpose. The Lord put gifts into the hands of Joseph and Mary before going to Egypt. Doubtless this served a good purpose in meeting their expenses during their stay there. Truly "all things work together for good to them that love God" (Rom. 8:28).

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January 1 The Revolt of Jeroboam 1 Kings 12:1-33

Golden Text—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them nor serve them."—Exodus 20:4, 5.

The movements leading up to the division of the kingdom began during Solomon's reign. Solomon was led astray by his heathen wives. His introduction of idolatry displeased the Lord, and the Lord made known to him the fact that the kingdom was to be rent from him. Seeing in Jeroboam the leader of insurrection, Solomon tried to kill him; therefore Jeroboam fled to Egypt till Solomon's death. Having been informed by the Prophet Ahijah that he was to have ten tribes over which to rule, Jeroboam returned, ready to take up his work.

I. The People's Demand (vv. 1-4).

This was occasioned by the burden of excessive taxation and enforced labor which was required by Solomon, in order

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to build costly houses and temples for his heathen wives. Owing to the multiplicity of his wives, this became very burdensome. The people were groaning under its weight. Upon the accession of the new king, Rehoboam, the people through their leader, Jeroboam, came with the request that their burdens be made lighter, promising loyalty to him on the condition of lightened burdens.

II. Rehoboam's Foolish Decision (vv. 5-15).

1. Rehoboam consulted with the Old Men (vv. 5-7). He at once consulted men of experience who had been Solomon's advisers. Being acquainted with the conditions as imposed by Solomon, and knowing the temper of the people, they advised that the people's request be granted.

2. Rehoboam Consulted the Young Men Who had Grown up with Him (vv. 8-11). These young men were most likely his half-brothers, sons of Solomon's many wives. Being thus brought up in the luxury of the harem, they were ignorant of the real rights of the people; therefore they advised that the burdens be increased.

3. Rehoboam Follows the Advice of the Young Men (vv. 12-15). At the appointed time he announced his purpose to the people. He answered them roughly, asserting his purpose to increase their burdens and sorrows. Rehoboam lost the great opportunity of his life. He assumed that it was his right to rule and that it was the people's business to obey, regardless of conditions. Happy is the ruler, or body of rulers, in the State or Church, who have learned that their right to rule only lasts while they rule righteously.

III. The Revolt of the Ten Tribes (vv. 16-24).

Upon Rehoboam's announcement of his rash purpose, all Israel cried out, "What portion have we in David? Neither have we an inheritance in the son of Jesse: to your tents, O Israel! Now see to thine own house, David." Rehoboam's attempt to collect tribute from the ten tribes was met by the stoning of Adoram, the tribute gatherer, so that he died. Whereupon Rehoboam mounted his chariot and fled to Jerusalem where he assembled his army of 180,000 men to compel their return to the house of David. Through the prophecy of Shemaiah, which forbade them to go against their brethren, they were persuaded to return. Rehoboam's failure to heed the advice of experienced men caused the work of two generations to be undone in a moment.

IV. Jeroboam's Substitute Religion (vv. 25-33).

1. He Established Calf-Worship (vv. 25-30). (1) His pretext for this worship (vv. 26, 27). He feared lest the religious unity should heal the political separation. His plea was that the people would go back to Jerusalem to worship, and therefore would gradually be led to acknowledge allegiance to Rehoboam, and his own life would be taken. This act of

his had its root in his heart of unbelief. God had promised through the prophet Ahijah to build him a sure house, even as He had built for David (1 Kings 11:38). Had he believed God, this fear would have been dispelled. Jeroboam's fear for the religious worship was not the outcome of a life of piety, for he only used religion to secure personal ends. He was too shrewd a politician to do away with religion. He knew that religion was a powerful factor in man's life.

The prevailing religion of the world today is a political one. It is used as a sort of cement to hold together people and political interests. It is also used by many to further their financial interests. (2) The calves set up (vv. 28-30). When Jeroboam set up these idols he said, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of Egypt." His religion was the religion of convenience, which is very prominent today.

2. His Scheme of Worship (vv. 31-33). This was the device of his own heart. (1) He built houses in high places (v. 31). This was against the direct command of God. God had directed His people to destroy the high places, to break down the idolatrous cities; but Jeroboam, moved by the demands of his sinful heart, disobeyed God. (2) He made priests of the lowest of the people (v. 31). God had set aside the tribe of Levi to fill the office of priesthood. In this again, he disobeyed God. (3) He changed the day of the feast of the tabernacle (v. 32). The time of this feast was set by Jehovah (Lev. 23:33, 34). Jeroboam, no doubt, thought that the change in the time would be better suited to that northern climate, but God who made the climate ordained the time of the feast. It was His business, therefore, to obey God. Man should always recognize that it is God's prerogative to command, and that it is man's business to obey. (4) Jeroboam himself intrudes into the priest's office (v. 33). This act of presumption on his part was the climax of his godless acts. All this grew out of a wicked heart.

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Grant Stroh

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BODILY EXERCISE

P. F. R., Chicago, Ill.

Question: In view of 1 Timothy 4:8 is it right for one who is fully surrendered to God to take exercise in order to keep in good health?

Answer: 1 Timothy 4:8 does not prohibit bodily exercise, but states that its value is small in comparison with the "exercise" that has godliness as its object. But godliness is not attained through asceticism. As the instrument of the Holy Spirit the body must be kept fit. Proper exercise is necessary to a normal, healthful, spiritual state. But it may be overdone. Bodily exercise should not usurp the place of the Holy Spirit, but be in subjection to Him.

THE THREE JUDGMENTS

M. E. S., Big Rock, Ill.

Questions: (1) What are the three judgments? (2) What are the references that prove that the prince of Tyre in Ezekiel 28 is Satan?

Answers: (1) You probably refer to future judgments upon evil men. The first of these chiefly concerns the Jews, which is their time of unparalleled trouble (Jer. 30:4-7; Dan. 12:1); the second is upon the living nations when Christ returns to the earth (Matt. 25: 31-46); and the third follows the millennium (Rev. 20:11-15). (2) No other passage is just like the one in Ezekiel 28:12-15. No other seems to be needed. It is evident that the prophet sees behind the king of Tyre a mightier one, in whom is fulness of wisdom and perfection of beauty, who was in Eden the garden of God. Verse 14 especially is descriptive of a superhuman being. Satan's name is not used, but the description seems to fit him better than any other being.

SAVING THE WORLD AND THE TEN COMMANDMENTS

S. F. S., Kearny, N. J.

Questions: Will you please reply to the following statements? (1) "The preacher is the sole instrument that God has chosen to convert the world." (2) "The Ten Commandments were nailed to the cross with Christ." (3) "God does not look to the individual Christian to help save the world."

Answers: The first and third may be answered together in the negative. There would be little hope for the world if its evangelization rested solely upon the preachers. Every Christian is supposed to be a witness for Christ. The command to "go into all the world" is binding upon all.

Christ did not abolish the Ten Commandments. They contain the principles which underlie the welfare and per-

manence of the best in our civilization. There is no salvation in keeping them, but they are God's standards of righteousness for this sinning world. The observance of them would stabilize and purify society to-day.

THE PRESENCE OF GOD AND PRAYER

A. A., Oak Park, Ill.

Questions: (1) How can I experience the personal presence of God? (2) Does God really answer prayer? How about the Armenians?

Answers: (1) This question is intimately related to the second, for there is no more practical way to realize the presence of God than to be in constant communion with Him through prayer. God always responds to the soul that talks with Him. (2) The godless man ever has asked since the days of Job, "And what profit should we have, if we pray unto Him?" By reading the Bible you will find abundant evidence that God does answer prayer. A book of recent instances of answered prayer is published by The Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill., entitled, *I Cried and He Answered*. This is not saying that there are never any mysteries with regard to unanswered prayer as in the case of the Armenians. All that we can say is that the Armenian nation as such may have merited this judgment because of past sins or unfaithfulness to God, or possibly its martyrdom is for the purpose of witnessing to the gospel.

HARD PLACES IN GENESIS

W. F. M., Chicago, Ill.

Questions: (1) How may we reconcile Genesis 26:34 and 28:9 with 36:2, 3? (2) In view of Genesis 12:6, 13:7, 14:14 and 36:31, is it not wiser for us to admit that the book was not written earlier than the time of Samuel? (3) In view of Luke 3:36, as well as recent pre-dynastic Egyptian discoveries, is it not better to substitute the Septuagint text for the Masoretic text in the eleventh chapter of Genesis?

Answers: (1) The difference in the names of Esau's wives may be explained in either of two ways: (1) that Esau had more than three wives, or that (2) these wives had different names. In oriental countries new names, particularly of women, are given on account of some memorable circumstance in their lives, especially upon the occasion of their marriage.

With regard to the changed names in the parentage of these wives it has been argued that Anah is the proper name and Beeri is the surname.

That Anah should be called a Hittite in one passage and Hivite in the other are not necessarily contradictory, as tribally he might be a Hivite and historically a Hittite.

(2) It has been so argued, but upon insufficient grounds. For a summary of the arguments, see the comments upon Genesis 36:31 in the *Jamieson, Fausset, and Brown Commentary* which show that the difficulties are increased by adopting a post-Mosaic date.

(3) No; not only because the Masoretic text is the older, but also because "the Hebrew manuscript and editions, which form the authoritative text of Scripture, do not contain, nor ever did contain, Cainan," in the place of Salah. Neither does the Samaritan Pentateuch, the Syriac version, the Arabic nor the Vulgate. Other testimony might be added.

In the interest of the Mosaic authorship of the Pentateuch we recommend two recent books by Dr. Kyle: *Moses and the Monuments*, and *The Problem of the Pentateuch*.

OTHER QUESTIONS UPON THE SCRIPTURES

J. T. L., Miles City, Mont.

Question: (1) According to Genesis 5:32 and Genesis 7:6, did not Noah build the ark and in one sense preach the way of escape and the coming judgment for 100 years instead of 120 years (Gen. 6:3)?

Answer: (1) The references to Genesis 5:32 and Genesis 7:6 would appear only to indicate that Noah began to be a father 100 years before the Flood. This would not contradict the fact that he received the revelation of the coming judgment 120 years before it came. It simply would indicate that the contents of chapter 6 were given at different times.

Question: (2) Is it not erroneous to say that angels sing, when there is nowhere such a statement in Scripture, not even in Luke 2?

Answer: (2) Your contention is probably correct.

Question: (3) Is there any ground for holding the doctrine of "baptism by sprinkling and pouring" when the word "sprinkling" in the New Testament never refers to anything but the "sprinkling of the blood of Jesus," or as used in relation to the blood in the study of the book of Hebrews? Also the word "pour," or "poured" is only used in relation to water in the New Testament in John 13:5, and was then in connection with washing of feet only.

Answer: (3) You are correct about the use of the word "sprinkling," but advocates of that mode of baptism do not rest their practice upon the Word. But in regard to the word "pour," it is also used with reference to the Holy Spirit (Acts 2:17, 18; 10:45).

Question: (4) Does not the "washing of feet" in John 13 symbolize the sacrificial and atoning work of Jesus from His incarnation and through life into

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glory, when He sat down after finishing His redemptive work?

Answer: (4) That the washing of the disciples' feet was in some sense symbolic is apparent from verse 10, where a different Greek word is used, however, meaning completeness or the entire person. It is suggested that this act symbolizes cleansing from the guilt of sin at the commencement of the Christian life, while washing of the feet symbolizes the need for daily cleansing that results from contact with the world.

But we need to remember Christ's own interpretation of His act in verses 12-17. It was a holy example of humble service.

Question: (5) Is "tithing" of the Old Testament dispensation (which was part of the law) obligatory upon the Christians of the New Testament? Does not the Christian give himself and all that he has, and also look to God for his living? I refer to Luke 18:22, 23; 9:1-4; 2 Corinthians 8:5 and other related passages. Is it not then an error to teach that Christians are only expected to give "a tenth of their possessions and earnings?"

Answer: (5) It is well to remember that tithing was practiced in Old Testament times several hundred years before the giving of the law. In the New Testament it was neither abrogated nor explicitly enjoined, and its practice ought not to be limited to merely a tenth of one's income.

Question: (6) In John 2:15 and Matthew 21:12, did Jesus actually strike anyone, or in any sense use violence to the degree of injury of anyone?

Answer: (6) We believe not.

BRIEF MENTION

M. I. H., Tucson, Ariz.

Grace is the exhibition of God's love for men through Jesus Christ, by which we are both saved and kept. It is possible to backslide, but through grace we may be restored.

G. B. S., Chicago, Ill.

In our judgment the book to which you refer holds to the plenary inspiration of the Bible, but is probably postmillennial in its interpretation. We would not recommend the book as republished unless it be a reprint.

C. W. M., Chicago, Ill.

So far as we recall history, the language of Luke 13:33 is correct. Jerusalem was the center of bigotry and false zeal. In the days of her spiritual darkness she persecuted and even killed the true prophets of God.

M. S., Ridgeland, Miss.

Eschatology has come to mean the events connected with the second coming of Christ, such as the rapture of saints, the resurrection of the dead, and the judgment upon living nations. Some would add the establishment of the kingdom age.

I. I. K., Marion, O.

We do not feel wise enough to decide what is the duty of each man with reference to occasional work upon Sunday. It were better to devote the entire day to worship, meditation and service. Works of necessity and mercy are always permissible. But in the complexity of our modern civilization each Christian must be guided by the Spirit of God in this matter.

E. P. W., Chardon, Neb.

An article upon "The Society of the Silent Unity," whose headquarters are in Kansas City, Mo., appeared in the November number of THE MOODY BIBLE INSTITUTE MONTHLY. A fuller *expose* is contained in a pamphlet by C. E. Putnam, entitled, *The Unity School of Christianity and What It Teaches*. Send for this to The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, Ill.

P. M., Tacubaya, Mexico.

In our judgment Ephesians 6:12 (R.V.) teaches that there are at present "spiritual hosts of wickedness in the heavenly places." We believe Satan to be at the head of them. While they and Satan have access to us, for our wrestling is with them, we believe that the casting of Satan and his angels down to the earth (Rev. 12:9) is future. This makes Luke 10:18 anticipative, rather than descriptive of a past event.

F. J. W., Devils Lake, Mich.

1 Corinthians 7:14 means that the unbelieving party in the marital union has been brought within holy ground by the conversion of the other. This does not make the unsaved one holy in character, but only in privilege. Likewise in the case of the children, the sanctity of the believing parent brings the child within the sphere of blessing and privilege, but this does not mean necessarily that they are saved, or are without sin.

T. S. P., Mt. Vernon, N. Y.

We fail to see any close connection between Luke 16:31 and Matthew 11:21-23. In the former we have an instance of hardened sinners who have enjoyed the fullest light but chose to reject it, and in the latter those without the true knowledge of God who would gladly have welcomed it. We do not see that 1 Peter 3:19 throws any light upon the former passages. See page 526 of the August issue upon 1 Peter 3:19.

O. S. L., Vinton, Ia.

1. Two passages seem to indicate that the door of salvation will be closed temporarily when our Lord returns in judgment. The first is in the parable of The Ten Virgins (Matt. 25:10-12). The other is in the description of the judgment of the living nations. The sheep and the goats include all, and the separation is complete.

2. Only saved nations enter into the millennial kingdom. This would seem to preclude the saving of multitudes during the millennium except in the case of those born during that period.

O. C. H., Chicago, Ill.

1. Circumcision in Old Testament times, by which the child was recognized as a member of the Jewish nation, has been made a ground for sanctioning infant baptism in the New Testament because of the evident parallelism.

2. Opinions differ as to whether the "tribulation" saints will form a part of the body of Christ. One view is that the Bride is completed at the rapture, and that the martyrs of the tribulation period form another body. The other view is that the "first resurrection" is in different stages, ending with that of the martyrs of the tribulation period, and that these latter are also members of the mystical body of Christ.

3. No; the earth will not be a wilderness during the millennium, but the very opposite, and Satan will not be upon it.

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Missionary Department

Robert H. Glover

"Behold, I bring you GOOD TIDINGS of great joy, which shall be to ALL PEOPLE."—Luke 2:10.

So runs the angelic announcement of the Saviour's birth, which we are about to commemorate once more with the approach of another Christmas season. The text contains the glorious gospel message. Let us not forget that it also clearly implies the great missionary commission, inasmuch as these "good tidings" are declared to be for "all people." As a matter of fact, the gospel can be "tidings" only to those who are ignorant of it, and these tidings cannot be "good" except to those that hear them. It is therefore of the very essence of good tidings that they be *proclaimed*. Only as this truth is discerned and this missionary mandate is carried out can the oft-repeated Christmas motto "Peace on earth, good will to men" pass beyond the realm of mere sentiment and become blessed reality. Then let us

"Proclaim to ev'ry people, tongue and nation,
That God in whom they live and move is love;
Tell how He stooped to save the lost creation,
And died on earth that man might live above.
Publish glad tidings, Tidings of peace; Tidings of Jesus, Redemption and release."

Three Missionary Facts for Christians at Home

"Our interest in missions is a mark of our Christian character.

"Our knowledge of missions is the measure of our Christian attainment.

"Our participation in missions is the measure of our Christian efficiency."

—Dr. H. C. Mabie.

TIDINGS FROM THE FIELDS

Greetings from Mr. Kanamori

Many will recall with feelings of pleasure and gratitude Paul Kanamori's visit to America earlier this year, and his heart-moving appeals in behalf of

his heathen fellow-countrymen. Upon his return to Japan in September, he sent the photograph which is here reproduced, together with the following message:

After two years' absence, I have safely returned home. God has graciously kept all my children during my long absence. This is the reunion picture of my family, taken immediately after my arrival.

I am now revising my "three-hour sermon," or rather rewriting it entirely. I am trying to have at least one hundred thousand copies of it printed and ready for distribution. But the great burden of my prayer is to give the gospel not only to one hundred



Paul Kanamori and His Children

thousand, but to this whole nation of sixty millions. I hope you will not forget me and my work in your prayers.

Good News from Belgium

From Mr. and Mrs. Ralph Norton come reports of progress and blessing in the work of the Belgian Gospel Mission. Two new workers have been added, Rev. Mr. Bentley, of England, to assist in the Bible Institute, and Pastor Waelti, of France, for the growing work in Brussels. The first class, consisting of six students, has been graduated from the Bible school. The tent meetings have been marked by eager interest, especially in Flanders. Perhaps the greatest manifest blessing of all has rested upon the vacation Bible school for children in Antwerp, where the attendance has exceeded all expectations. The response has been great, and already some 550 families have been reached through the children.

Great difficulties and opposition age still to be faced, and there are pressing needs to be met. The sympathy and prayers of home friends are earnestly solicited.

Latin America Evangelization Campaign

Rev. and Mrs. H. Strachan sailed on October 1 for an extended evangelistic tour in Central and South America. After eighteen years of local missionary work in Argentina, Mr. Strachan felt the call of God to undertake a special work of itinerant evangelism throughout the neglected continent and other Latin American countries. His idea is not to establish a new mission, but to work in close co-operation with the existing missions by conducting special gospel campaigns, at first in the great strategic centers, after the manner of special evangelists in the home land. His hope is by this new auxiliary method to bring new multitudes under the sound of the gospel, and to extend the good news of salvation into many parts yet wholly unreached.

Mr. Strachan brings to this new effort liberal gifts and abilities as well as ripe experience. The enterprise has already been tried out in a year's preliminary tour, during which several hundred missionaries expressed their approval of the plan and their readiness to co-operate.

The aim is lofty, the undertaking is gigantic, and the field desperately needy. May the supporting prayers be many and the results be rich and abiding.

China's Internal Troubles

The following extracts from two recent letters from missionaries on the field will help our readers to realize the distressing political conditions at present obtaining in this greatest of all mission fields.

A Baptist missionary in Northern China, writing in September, says: "The present condition of China is pitiable in the extreme. Ravaged by famine, visited by other calamities such as earthquakes and tidal waves, torn by internal strife, and mercilessly plundered by her officials, she indeed presents a sorry picture.

"Two rival governments are functioning, or at least attempting to function, one in the North and the other in the South. Neither can fairly be called a

Moody Bible Institute Monthly

real government, and it seems almost an idle dream to hope for any speedy unification of the country under stable authority. Indeed, it looks as if only foreign intervention could bring about settled conditions, although such a course would be beset by tremendous difficulties.

"It has become increasingly apparent that the attempt to establish a republic in China has thus far failed. There is no question but that the present condition of the masses is worse than under the old monarchy. It is also true that stealing on the part of the officials is far more extensive and brazen than ever before. . . . The fact is that the larger part of China's revenue is going into the pockets of the officials, and is being used to carry on this senseless internal strife, while foreigners are being looked to for means to relieve the suffering poor. As a matter of fact, there is plenty of wealth in China to succor her own people if the rich would only disgorge. In my opinion, unless things soon change they may be forced to let go their money some day, for Bolshevik agents are busy here, and if their doctrines get hold of the masses it will be 'all up' with the men of wealth. Even now brigandage is rapidly increasing and the avowed purpose of some of the robber bands is to 'make all rich men poor.'

A missionary of the China Inland Mission, who has just returned to the field from furlough, writes: "I found conditions in our district somewhat better than when we left. The chief of the brigands had been captured and executed, and his followers had disbanded, so at present our district is tolerably peaceful. The country as a whole, however, is in a most deplorable condition.

"One of the pressing problems that China is confronted with just now is what to do with the tremendous armies that exist. They are not kept for the defense of the country, but merely to maintain the influence of the military governors, who in most of the provinces are practically self-appointed and depend for their position on their armies.

"Then there are frequent mutinies of the troops, due to non-payment of wages. Great loss of life and property is the usual result of these outbreaks."

It should be appreciated how vitally this prolonged political deadlock and these chaotic conditions bear upon the future welfare of China. The present situation cannot continue much longer without ostracizing the sympathy and exhausting the patience of the world at large, and provoking the Great Powers to intervene and take measures for the partitioning of China. The national existence of that great and worthy people is at stake, and the situation calls for most earnest prayer that China may come to know, in this the day of her visitation, the things that belong unto her peace. Is it too much to ask God to raise up a strong, wise and conscientious Chinese leader who will be used to restore

his country to unity and tranquility, and to set up a government with at least some fair measure of stability and integrity?

MISSIONARY PERSONALS

Dr. Robert E. Speer left in August on an extended visit to Asiatic fields, particularly India and Persia. He plans also to touch Mesopotamia, mainly in the interests of the exiled Assyrian (Nestorian) Christians there, and also to find out the opportunities for new missionary work in that land.

Rev. A. E. Armstrong, of the Canadian Presbyterian Board, is visiting missions in India and China.

Dr. P. H. Lerrigo, of the American Baptist Society, has gone to the Belgian Congo, and together with a number of other representatives of various Boards will attend the Inter-Mission Conference of societies laboring in Congo, which is to be held in November.

Dr. S. M. Zwemer recently delivered a stirring address in the Moody Bible Institute on "Present-Day Movements in the Near East." He sails in November for Egypt, under arrangements according to which he is to spend four months of each year as a missionary-at-large in varied ministries in the Near East.

Rev. H. B. Dinwiddie and Rev. L. L. Legters, representing the Council of the

Victorious Life Testimony, sailed from New Orleans on October 15 for several months of Conference work among the missionaries and native churches of Central America. They will take part in the Annual Central American Missionary Conference to be held at Guatemala City, December 4-11, and also plan to give considerable time to a closer investigation of the needs of the neglected Indians of Central America, with a view to urging new missionary effort in their behalf.

Rev. A. C. Snead, of the Christian and Missionary Alliance, sailed on October 20 to visit that society's work in Sierra Leone and the adjacent border of French Guinea, and particularly with the object of investigating the possibilities of further extension of the work into the interior of the French Sudan in the direction of Timbuctoo.

Mr. Ralph D. Smith, secretary of the Bible House of Los Angeles, sailed from New York October 27 on a six months' tour of South American fields, where the Bible House is doing an extensive and fruitful work of distributing Scripture portions and other Christian literature through the missionaries.

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A CHRISTMAS OUTLINE

I. The Place of Christ's Birth.

1. The town—Bethlehem.
2. Spot—in a manger.
3. The inn.

II. The Purpose of Christ's Birth.

1. That salvation could be secured (Luke 2:11).
2. That peace could be proclaimed (Luke 2:14).
3. That fear could be banished (Luke 2:9-10).
4. That worship could be rendered.
5. That joy could be realized (Matt. 2:10).
6. That divine presence could be assured (Matt. 1:23).

—Chas Inglis.

JESUS IS ABLE

Having been given "all power" (Matt. 28:18) and having destroyed the works of the Devil (1 John 3:8) Jesus is able to Save to the uttermost (Heb. 7:25). Make all grace abound (2 Cor. 9:8). Succor the tempted (Heb. 2:18). Make us stand (Rom. 14:4). Keep us from falling (Jude 24). Subdue all things (Phil. 3:21). Keep that committed to Him (2 Tim. 1:12).

Perform what He has promised (Rom. 4:21).

Do above all we ask or think (Eph. 3:20).

Knowing His grace and power, shall we not come and say, "Yea, Lord" (Matt. 9:28)?

—F. S. Shepherd.

HOW TO HAVE A MERRY CHRISTMAS

The secret of a merry Christmas is a merry heart. So said Solomon; and he put it in three different ways:

1. "A merry heart maketh a cheerful countenance" (Prov. 15:13). Christmas is no time for a man whose face hangs down like a bulrush. Lift it up, friends, so that the Light of the World may shine upon it.

2. "He that hath a merry heart hath a continual feast." (Prov. 15:17). Some people have only one Christmas dinner a year; others sit at the table twelve months. It is the merry heart that prolongs the feast; that is, a heart that is right with God.

3. "A merry heart doeth good like a medicine" (Prov. 17:22). The sorrows of the year press hard; but the Lord "giveth beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."—D. J. Burrell.

"The man who is honestly on his knees to pray, or on his feet to follow his conscience, is in the right way."

THE BEST WAY TO BACKSLIDE

Sins of Omission

1. Omit secret prayer.
2. Do not read the Bible.
3. Do not attend divine worship.
4. Do not engage in Christian work.
5. Do not testify for Christ.
6. Do not sacrifice.

Sins of Commission

1. Criticize everybody.
2. Trifle with small things.
3. Mingle with the world.
4. Compare yourself with others.
5. Do "doubtful" things.
6. Call sin by another name.

—Albert C. Hakim.

THE UNSPEAKABLE GIFT

"Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

I. Notice the Giver.

It is God who has "every good and perfect gift" in His hand. Giving for many centuries, yet His hand is full. Able to do exceedingly abundantly above all that we ask or think." God delights to load us down with His benefits.

II. Notice the Gift Itself.

1. Jesus, the Redeemer.
2. Jesus, the Teacher.
3. Jesus, a Brother.

III. Manner and Reasons for the Presentation of this Unspeakable Gift.

1. Born a babe, representing our weakness. He is our strength. 2. Born in a manger, showing the spiritual poverty of man. Only in Him are true riches. 3. Divested Himself of glory He had with the Father, showing our humility because He was to exalt us to share His glory.

IV. Consider the Greatness of the Gift.

1. It was God Himself.
2. Christ is so surpassingly lovely.
3. It was given to such vile objects.
4. It does such vast things for us.

V. Notice the Gratitude that Becomes Us.

1. Thank God with our lips.
2. Thank Him with our spirits when our voices fail.
3. Thank Him by our conduct.

—Arthur F. Ingler.

"Dorcas was full of good works and alms-deeds which she did—not which she dreamed of doing. Perhaps we imagine that we are full of good works because we think about them and plan to do them; the question is, do we do them?"—Selected.

SIN, IN ITS RELATION TO MAN, GOD AND CHRIST, AS FOUND IN ROMANS 6:23, R. V.

I. The *penalty*, as a result of man's sin, is death.—"For the wages of sin is death."

II. To *pardon the penalty* of man's sin, involves an act of God—"but the gift of God is eternal life"

III. When the *penalty* of man's sin is *pardoned* he is *preserved* in Christ—"in Christ Jesus Our Lord."

—William R. Farnum.

THE "FULFILLED" OF SCRIPTURE

1. Jesus Fulfilled "His" Work and Mission. John 19:30.

2. The "Fulfilled" Word. Matt. 5:18; Luke 21:24.

3. The "Fulfilled" Time. Rev. 10:6, 7.

4. The "Fulfilled" Righteousness. Rom. 8:4.

5. The "Fulfilled" Joy of believers. John 17:13; Heb. 12:2.

6. The "Fulfilled" Love. Rom. 5:5; John 15:9-10; John 14:21-23.

7. The "Fulfilled" Peace. John 14:27; Rom. 5:1; Rom. 14:17; Phil. 4:6, 7; Col. 3:15.

The life emptied of self and sin can have the joy of obtaining these blessings "fulfilled" in it, if willing to let God fill full by His Spirit.

—J. T. Larsen.

BEWARE!

"Love not the world, neither the things that are in the world."—1 John 2:15.

As you love your souls, beware of the world; it hath slain its thousands and tens of thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. What ruined Demas? The world. And "what shall it profit a man if he gain the whole world, and lose his own soul?" (Matt. 16:26). To speak the truth freely: riches are dust, honors are shadows, and pleasures are bubbles, and a man a lump of vanity, compounded of sin and misery.—John Mason.

A MOODY ILLUSTRATION

"Once, Mr. Moody preached to a vast throng in the crowded tabernacle near the World's Fair in Chicago, when a child who had been lost in the crowd was brought to the platform, in the hope of being identified. The great evangelist took him in his arms, saying, 'Doubtless, somewhere the father of this boy is anxiously searching for him; so our Heavenly Father is searching the lost sinner, that He may save him forever.' Presently a man with excited face pressed through the crowd, and climbing to the platform, rushed forward with arms extended to receive his lost boy; and Mr. Moody exclaimed: 'Just so, will our Heavenly Father receive every sinner who will come to him!'

Moody Bible Institute Monthly

HOW TO MAKE THE MID-WEEK MEETING OF THE CHURCH A REAL POWER A Symposium

I

Our mid-week service is recognized by our members as the "power house" of the church. They regard it as the most important service of the week, for here the fires of zeal, of faith and of brotherly love are kindled and maintained; here the discouraged one finds comfort, and the defeated soul receives a new vision of the sufficiency of Christ. Here the church meets as the family of God, where every member has an equal opportunity to offer prayer, praise or testimony.

The pastor is always in charge except when out of the city; then the service is taken by one of the elders. The pastor is careful never to deliver a sermon at this service, or an address, nor does he ever give over the hour for the presentation of any cause however worthy.

After the singing of two or three devotional hymns, a short prayer by the pastor, followed by an exposition of some portion of Scripture, not to exceed fifteen or twenty minutes in length.

Another hymn, and the rest of the service is at the disposal of the members, for praise, prayer or testimony.

Some time is given to the hearing of special requests for prayer, and the presenting of the same by different members.

The pastor rarely calls upon any individual to pray. The timid ones are

encouraged to take part, not by calling upon them to offer prayer, but by private conversation they gradually take part voluntarily.—Robt. L. Evans, Pastor Sutter Avenue Presbyterian Church, St. Louis, Mo.

HIDDEN MINISTRY

I do not know who opened wide the door
And made the stable rude a welcome place.

I do not know who gave a humble meal,
Nor can I in the Scripture find a trace
Of those who laid the straw which made his bed.

But this I know that those who served that night

In hidden ministry, so simply sweet,
Were amply blest, and in fair heaven's sight

They really served, for God the Father saw

And He was pleased. And they so little knew

That in their tasks the highest service gave,

Because their hearts were right and motives true.

I do not know who opened wide the door
The night the wisemen came to seek the child.

But some one flung it wide and stood behind

To hold it while a light so soft and mild
Could flood the darkened way to guide them in.

He only stood behind nor shadow made

To blur the radiance he sheltered there—
In holding wide the door he gave them aid.

I do not know the stable's size or shape;
There was no earthly minstrelsy to sing.

The stable rude, because it held the Christ,
Was turned into the throne room of a King.

—John Wright Follette.

SAVED BY GRACE

Queen Victoria once paid a visit to a paper mill in the neighborhood of Windsor. The foreman showed the lady and her attendant over the works, not knowing who his distinguished visitor was. She went finally into the rag sorting shop, where men were employed in picking out the rags from the refuse of the city. She inquired what was done with this dirty mass of rags, and was told that, sorted out, it would make the finest white paper. After her departure, the foreman found out who it was that had paid the visit. After a little time Her Majesty received a packet of the most delicate white paper, having the Queen's likeness for the water mark, with the intimation that it was made from the dirty rags she had inspected. Thus saved and fashioned by grace, Jesus stamps His image upon us.—*The Churchman*.

10,000 Protestant Churches to be Without Pastors!

"Only One-Third Enough Men Are Entering the Ministry"—News Item.

It is appalling—but inevitable, unless Christians of ability and deep spirituality come to the rescue of these churches immediately.

Don't Let These Ten Thousand Church Doors Close

It's like closing the gates of heaven—for who knows how many who love Christ will wander back into the world and sin, and forget God, because they have not the care of a tender and faithful shepherd?

And what of those in the highways and byways of sin that do not hear the beckoning call—because the church doors are closing!

Why Can't You Be Pastor of One of These Churches?

You can. With your life consecrated to the Gospel you can make your mark in this world for the kingdom of God. What will bring greater reward, here and in the world to come?

But you hesitate. You feel that you are not capable. "How can I? I cannot spend years in a seminary—and I

haven't the knowledge and training. I haven't the money to spare. And no one offers to pay my expenses. My family needs me."

Those very things have kept many an earnest Christian from becoming a Charles G. Finney or a D. L. Moody—and live years and years of regret.

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GIFTS FOR JESUS

When Jesus Christ was sent to our world as God's love gift to man, He "gave himself" to us and "for us" as a sacrificial gift of love.

When He had finished His love ministry of sacrificial giving here below and ascended up on high, "He led captivity captive and gave gifts unto men" in measureless fulness.

This is all one-sided—is it not? It is all giving on Christ's side, and all receiving on our side.

Is there, then, nothing reciprocal? Can we make no returns to Him at all? Can we not give to Him also, as well as receive from Him?

There is one instance recorded in the sweet old story of the infancy of the Son of Mary, when wise men from afar brought unto Him "gifts: gold, and frankincense, and myrrh."

We have every reason to know that our blessed Lord prizes, beyond everything else, real gifts of love from human hands and hearts. The love is the priceless thing—the gift is only the articulate expression of it.

Christmas always reminds us of this divine love—the love that gave. It reminds us also of the human obligation to recognize and appreciate that love, and to give expression to appreciative love.

Christmas celebrates a birthday, and the Christmas celebration is a world-embracing birthday party, for the Christ whom it celebrates is the Saviour of the world.—*The Evangelical*.

A NEW YEAR MEDITATION

The hands of the clock are together. It is midnight and the first pulsation of the New Year is recorded on the hearts of both old and young. The clock, faithful to its duty, says the year has passed with its joys and its heartaches, and the New Year begun with its hopes and its duties.

What says your heart? Does it bear record of a year fitly closed, with duties done and reward before you, or does it carry with you the regrets of a twelve months passed to be lived again with sorrows afresh and past joys regretted? Have your past joys turned now to sorrow or have your joys added new joys for trials bravely met? These are the questions to be answered by you and me at the beginning of the New Year.

A New Year on the calendar may be the same old year in your heart. The pendulum swings regularly recording both the present and the past in a moment. Our hearts beat regularly marking the present and the future in a pulsation. It is in the present we live, the present alone we enjoy. Therefore, forgetting the clock with its past record, let us start afresh with the pulsations of the New Year in our hearts. Even now, without waiting, let this be the New Year of our hearts, living, loving and aspiring always hopeful, ever serving until the New Year of promise that shall know no end.—*Herald and Presbyter*.

RETROSPECTION AND INTRO-SPECTION

Standing on the threshold of the New Year may it not be well for each one of us to glance back over the past twelve months, that we may note wherein we have failed to measure up to what we resolved should be our standard of Christian living?

Let us take an honest look into our own hearts. We started out a year ago to make our lives just a little better. Have we succeeded, have we been better men and women, better Christians?

Have we been generous in our judgment of the acts of others? Have we tried the past year to make the world a little better? Have we held out a helping hand to our brother?

Are we not, many of us, inclined to think, if we only had plenty of money, or talent, or strength, or time, we would do such a lot of good in the world? forgetting we all have precious gifts we may confer, if we will. Love, sympathy, kind words, a little encouragement, a smile, a cheerful good morning salutation, a hearty hand grasp. Have we been generous in this kind of giving?

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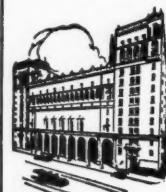
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The National Religious Press

Grand Rapids, Mich.

Moody Bible Institute Monthly

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Floyd John Evans reports 165 conversions and 110 reconsecrations secured in twelve days at Maplehill, Kan.

The Guynn-Wall Party closed a successful community meeting at McCains, Tenn., the end of September, five churches co-operating.

Crossley and Leonard recently wrote: "God is giving victory now at Gladstone, Man. In response to the first seven calls, 137 have enlisted for Christ."

Albert C. Hakim reports from St. Louis, Mo.: "Have just closed three weeks meetings with great results. The Lord was with us in mighty power and manifold blessing, especially in prayer."

John R. Snyder reports: "I am now in meetings at Pottstown, Pa., having three engagements in the city and environs. The Lord is blessing us. Have had glorious meetings during the year."

E. DeWitt Johnston reports a gracious revival in the Wheatland Ave. M. E. Church, Logansport, Ind., with many turning to Christ and old-time power in the meetings. He next went to Monticello, Ind.

Dr. and Mrs. H. P. Dunlop, after a successful evangelistic meeting at Akron, Colo., motored west via Albuquerque and the Grand Canyon to Los Angeles, Calif., and are making their headquarters at 536 S. Hope St.

The Vom Bruch Party closed a successful two weeks meeting at Chatsworth, Ill. One young man has entered the Moody Bible Institute and two are to follow, as the result of the meeting. The party next went to Dayton, O.

Carl Bassett on December 1 becomes evangelist under the National Baptist Board for six states: Montana, Wyoming, North Dakota, Utah, Arizona and Nevada. He recently closed a meeting at San Dimas, Calif.

Evangelist W. A. Bodell of Bloomington, Ill., closed a successful meeting with the First Presbyterian Church of Cairo, Ill., in which the church and community were greatly blessed. He next went to Pana, Ill.

DECEMBER, 1921

Evangelist S. E. Lewis with Professor and Mrs. E. G. Angevins as helpers, closed a successful campaign at Burlington, N. Y., with a good number of confessions. Twenty-two responded at the first altar call.

Jack Cardiff and party write: "We are in a union meeting at Dodge City, Kan., and a great meeting is in progress with souls being saved. We close here Nov. 6. God has been using us in a wonderful way by winning souls for His kingdom."

Charles H. Harrington Evangelistic Party closed a tabernacle campaign at Richwood, W. Va., under the direction of the Baptist church. Over 200 decisions were recorded and many re-dedications. Sixty young people dedicated their lives to special Christian service.

Milton S. Rees writes: "We had a splendid closing at Miami, Fla., and a wonderful opening at New London, Conn. This is a city-wide campaign, the people have a mind to work and have made extensive preparations. We are very hopeful for large results. We next go to Everett, Mass."

Joseph T. Larson writes: "Have just returned to Minneapolis after fifteen months of missionary evangelistic work in Montana and Idaho. Traveled some 12,000 miles, visiting scores of smaller places besides conducting some 20 series of meetings with 400 professed conversions and many consecrations."

James A. Armstrong and wife wrote from Juniata, Neb.: "God has blessed His work here in giving a gracious blessing in saving the lost. At this writing eighteen have joined the Baptist church. The pastor has baptized twelve and many others are expected to join soon."

Elizabeth Goble Meyer writes: "Evangelist W. S. Colegrove has just opened a series of meetings in the Plainfield Ave. Methodist Church in Grand Rapids, Mich. This is the sixth campaign Mr. Colegrove has conducted in his home town within the last fourteen months. He preaches the old gospel and God is richly blessing him."

Harry Dixon Loes and Birdie C. Loes, during October, spent three weeks in a rural meeting near Arcadia, Ind. Some notable conversions among the young people were gained. After this they went to Swissvale, Pa., to assist Dr. W. W. Hall in a union campaign, six churches co-operating. At the time of writing, Mr. Loes said: "Prospects for a good meeting are bright."

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FOR SALE AT ALL BOOKSTORES

The Vinaroffs closed a very successful tabernacle campaign at Cleveland, Tenn., in October. They assisted Rev. Claude E. Sprague, who was the pastor evangelist. It was a remarkable campaign, there being far more men won to Christ than women. Rev. Mr. Sprague is a graduate of the Moody Bible Institute and has a burning passion for lost men. The Vinaroffs next went to Willard, O.

Driver-Lawton Evangelistic Party closed a three weeks campaign at Unionville, Pa., Oct. 23. The meetings were held in the M. E. church. The attendance was large throughout, and many nights the church could not accommodate the crowds. Seventy-six accepted Christ and there were twenty-five re-consecrations. They next went to the Eden M. E. Church, Philadelphia, Pa.

Rev. J. Q. A. Henry, D. D., received a cablegram from Scotland asking him to conduct a four months evangelistic and temperance campaign there to begin shortly after the first of the year. Some years ago, Dr. Henry conducted a similar campaign in Great Britain, running through more than five years. During November, Dr. Henry conducted a meeting at Mt. Vernon, O. Mr. C. W. McKeever is his singer.

Loya Sutherland, with the Stephens Evangelistic Party, writes as follows: "We are in the midst of one of the most gracious revivals I have ever been in. God has wonderfully set His seal upon the work. At the services last night, over one hundred adults confessed Christ and many are coming at every service. This is the first union effort ever held in the city of Cornwall, Ont., and truly is proving to be a veritable awakening of the churches."

The month of September was the biggest in the history of the Union Mission at Wheeling, W. Va., according to the report of Superintendent G. W. Cory. This was due, Mr. Cory believes, to the unemployment situation and the approach of cold weather. For the month, the mission furnished a total of 2,527 meals, 2,122 beds and 802 men were cared for. The mission was founded in March, 1917, and the work has been growing rapidly.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson Party—Nov. 24-Dec. 18, Ottumwa, Ia.

James A. Armstrong and Party—December, Webster, Kan.

Carl Bassett—Dec. 1 (Under National Baptist Board), Montana, Wyoming, North Dakota, Utah, Arizona, Nevada.

Berge Sisters—October-December, Wilmington, Del.; Washington, D. C.; Newark, N. J.; Philadelphia, Pa.

W. E. Biederwolf Party—Until Jan. 8, Indianapolis Ind.; Jan. 15, Sioux Falls, S. Dak.; Feb. 26, Indiana-Ind.

Callis-Grenfell Party—Nov. 27-Dec. 19, Platte, S. Dak.

Jack Cardiff and Party—Until Dec. 11, WaKeeney, Kan.

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

White Gifts for the King, by Phebe A. Curtiss.

A revised edition of a Christmas service that has been widely used for some years. We do not know of any better for the church or Sunday-school that is looking for a service that cultivates the true spirit of Christmas, rather than for a program that is merely entertaining.

40 pages. 9x6 inches. Meigs Publishing Company, Indianapolis, Ind.

G. S.

Your Reasonable Service, by Rev. J. Stuart Holden, D. D., M. A.

A series of addresses delivered at the Keswick Convention. The messages are direct, spiritual, striking and practical. Dr. Holden has lost none of his old-time power. He understands the deep things of the Spirit, and knows how to bring them to light and personally to apply them to his hearers. These addresses throb with life and power.

176 pages. 7 $\frac{1}{4}$ x5 $\frac{1}{4}$ inches. Marshall Brothers, London and New York.

G. S.

The Lure of the Leopard Skin—A Story of the African Wilds, by Josephine Hope Westervelt.

This is an unusual kind of missionary book. To quote from the author's preface: "The oft-repeated lament of many religious leaders is that the wealth of mission literature is not in a form to appeal to the young people of the church. In an endeavor to meet this need the present book was undertaken."

It blends together a tale of thrilling adventure in Africa and an engaging love story, thus holding the reader's interest from start to finish. And into all this it tactfully weaves a picture of missionary life and labor well calculated to appeal to the young for enlistment of life, and to others for financial support of missions.

240 pages. 7 $\frac{1}{2}$ x5 inches. Fleming H. Revell Company, New York.

R. H. G.

Missionary Stories for Little Folks—Second Series, Junior, by Margaret T. Applegarth.

This volume follows the *Primary Missionary Stories* above mentioned and is designed for children a little older. Together the two books constitute the first two series of a course of graded missionary studies for use in the Bible school. This second series covers the same world-wide scope as the first, and while maintaining the same simplicity and charm of presentation goes a little deeper into the subject. The stories are calculated not only to create interest in the facts they tell, but—what is of

even greater importance—to create a right attitude of mind toward missionary work.

406 pages. 7 $\frac{1}{2}$ x5 inches. George H. Doran Company, New York.

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Missionary Stories for Little Folks—First Series, Primary, by Margaret T. Applegarth.

It is a pleasure to commend this book, for it supplies a real need and deserves a wide circulation. It consists of fifty-two missionary stories—one for each Sunday of the year—for children of tender years, told in just the way to interest the little ones. Each story is accompanied by an outline drawing and a simple bit of poetry in keeping with the character or subject sketched. The stories touch most of the mission fields abroad as well as the Negroes, mountaineers and immigrants at home, and they all have the true missionary ring.

Perhaps the best testimony the present reviewer can give is that his own little boy of eight picked up the book and was so captivated that within a few days he plodded through the larger half of it himself and prevailed upon his mother to read to him the remainder.

343 pages. 7 $\frac{1}{2}$ x5 inches. George H. Doran Company, New York.

R. H. G.

The Power of Jesus' Blood and Its Relation to Sin, by C. E. Putnam.

The author is a keen student of the Word, and has made a thorough study of the Bible to discover just the significance and value of the shed blood of Jesus. He presents only the New Testament teaching, however. He classifies his findings under such subjects as "Redemptive Power," "Purchasing Power," "Cleansing Power," "Justifying Power," and "Sanctifying Power." These are all scriptural terms. No substitutes will do as well. Mr. Putnam writes clearly and forcefully.

64 pages. 6 $\frac{3}{4}$ x4 $\frac{3}{4}$ inches. 25 cents. The Bible Institute Colportage Association, Chicago.

G. S.

Socialism in the Test Tube, by George McCready Price and Robert B. Thurber.

This booklet discusses the principles, relations, and effects of Socialism from

the Christian point of view. Among its illustrations are some remarkable likenesses of the leading socialists. The plan of this treatise is to discuss informally and conversationally the chief teachings of Socialism and to show their present and ultimate effects upon society. These will prove startling to those who are unfamiliar with the anti-Christian spirit of Socialism.

128 pages. 7 $\frac{3}{4}$ x5 $\frac{1}{4}$ inches. Southern Publishing Association, Atlanta, Nashville, Fort Worth.

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ONE OF "GENERAL PERSHING'S 100 HEROES"

Only recently it came to the attention of the Institute that the *Ladies' Home Journal* published in its issue of July, 1919, a record of the exploits of one hundred heroes of the war, named by General Pershing as representative types of American heroism and "the unflinching courage of our boys."



Tenth in the list is a former Institute student, Charles D. Priest, '10, of Blockton, Ia., who left a pastorate in the Christian church, became a chaplain in the 358th Infantry, A. E. F., and was awarded the D. S. C. for extraordinary heroism in action, September 29, 1918. Disregarding his personal danger, he went 600 yards beyond the front lines, and with the aid of a soldier, carried a wounded man back to shelter. He died a month later of wounds received from the explosion of an old shell as he was burying the dead in "No Man's Land."

DEDICATION OF THE D. B. TOWNER MEMORIAL TABLET

A bronze memorial tablet in honor of Dr. D. B. Towner, the gift of former members of the Moody Church choir, of which he was director from 1893 to 1916, was recently installed on the wall south of the platform in the Moody Bible Institute Auditorium.

The dedication service, held on Thursday evening, October 20, brought out a large attendance. Mr. Thomas S. Smith was chairman, and the following program was given:

Song—"Saved by the Blood".....Congregation
Prayer.....A. F. Gaylord
Piano.....Foss Fellers
Male Quartet—"The Sure Refuge."
Reminiscences of Dr. Towner.....Miss Gertrude Germann
Solo—"Evening Bells".....Harry Clarke
Presentation of Tablet.....Rev. William Evans, D. D.
Acceptance.....Rev. James M. Gray, D. D.
Male Quartet—"A Little While."
Song—"He's a Friend of Mine".....Congregation
Benediction.....Dr. Gray

The members of the quartet were Messrs. J. Fred Lynn, John Anderson, J. H. Kuhlen and August Fry. All the music used in the service was composed by Dr. Towner.

On the tablet, beneath Dr. Towner, in relief, are these words:

To the glory of God and in loving memory of his honored servant, DANIEL BRINK TOWNER, this tablet is dedicated by members of the choir of the Moody Church, and is erected in this place of hallowed associations where for many years they met from week to week in Christian fellowship to sing the gospel, and where the influence of his devoted life and genial personality, touched their lives and helped them to be better men and women.

The Towner Memorial Tablet Committee comprised Miss Nellie Conklin, chairman; Miss Jennie Pettersen, J. Fred Lynn, John Anderson, Miss Florence Conklin, August Fry, Miss Gertrude Germann, J. H. Kuhlen, Mrs. John McGlashan, John McLeod, and Miss Signe Pettersen.

MR. RODEHEAVER ON THE INSTITUTE AND GOSPEL MUSIC

Mr. Homer Rodeheaver, famous song leader for many years of the "Billy" Sunday campaigns, addressed the students of the Moody Bible Institute on evangelistic music Tuesday and Wednesday, November 1, 2.

Referring to the Institute and its work in the sphere of gospel music, he said:

"The outstanding leaders of our time in gospel song have been Moody Bible Institute men. 'Charlie' Alexander, who was trained here, and Dr. Towner are two of the world's greatest names in the singing of the gospel. Homer A. Hammontree, of the Institute's Extension Department, I consider the country's leading evangelistic singer today. Hammontree is big in body, big in heart, big in mind, and, best of all, big in his love for winning men and women for Jesus Christ. If it were necessary for me to lay down my work, the man I would

choose to succeed me would be Homer Hammontree.

"All over the country today, nearly all the men doing the best work in gospel music received their training here. We always advise young people desiring such training to go to Moody Bible Institute, and we tell them also to be sure to take the courses in the Bible."

MISS BLIMMER'S RESIGNATION

Miss Ethel M. Blimmer, assistant to the Superintendent of Women, has resigned her office and it is learned that she expects soon to be married. She has been in the employment of the Institute for eight years, and greatly respected by every one. Miss Cary found her an office assistant who could be depended upon in every way. She will be missed, while at the same time congratulated on the happy prospect before her.

EXTENSION DEPARTMENT NOTES

At the invitation of a group of Welsh churches Dr. Henry Ostrom conducted an evangelistic campaign at Wilkes-Barre, and later a similar meeting at Parsons, Pa. He addressed a Bible conference in the Erie Avenue Baptist Church of Williamsport, Pa., and was the evangelist chosen by the ministers of Denison, Ia., to lead a union meeting. Later Dr. Ostrom and Mr. Guille were associated under Institute auspices in a union Bible conference in Bainbridge, Ga., and later at Quitman, Ga., where the sessions were held in the First Presbyterian Church.

Dr. W. P. White, our regional director for the Northwest and Pacific Coast, had charge of a summer Bible school at Newport, Ore., for one month; the teachers being Rev. B. B. Sutcliffe, Rev. Lewis Speery Chafer and himself. The latter also taught at the Oregon Christian Endeavor summer school at Columbia City. Mr. Chafer had charge of a conference at Bellingham, Wash., and with Dr. Winchester assisted Dr. White in a similar meeting at Spokane. During November he conducted a Bible conference in Portland.

Mr. Sutcliffe has resumed the teaching of union Bible classes in Portland, and McMinnville, Ore.

Rev. George E. Guille filled engagements with the St. Louis Gospel Center and the Etowah (Tenn.) Presbyterian church in September. Then he returned to Texas for Bible teaching at the Austin Y. W. C. A. and the First Presbyterian Churches of Wichita Falls and Dallas.

Mrs. Margaret T. Russell opened the season at Lake Worth, followed by an appointment in the First Baptist Church of Ft. Worth, Tex., of which Dr. J. Frank Norris is the pastor, and a return engagement at Beaumont, Tex.; thence to the First Presbyterian Churches of Manhattan, Kan., Danville, Va., Spartanburg, S. C., and Southern Seminary of Buena Vista, Va.

Miss Elinor Stafford Millar devoted

Moody Bible Institute Monthly

October to Pennsylvania—eight days to the Smithfield Presbyterian church and fifteen days to the Johnstown Y. W. C. A., and November to the Christian Workers' Home and Training School of New York City, and Asbury M. E. Church of Erie, Pa.

Dr. E. J. Pace gave two addresses in a Bible conference at the Verona (Wis.) Baptist church, filled a ten-days engagement with the Presbyterian church of Bethany, Ill., taught the Bible at the City Rescue Mission, Newcastle, Pa., the monthly Interdenominational Bible Conference Circuit embracing Harrisburg, Reading, Lebanon and Shippensburg, Pa., Emmanuel Reformed and Belmont Avenue Baptist Churches of Philadelphia, and the First United Brethren Church of Altoona, Pa.

Mr. C. E. Putnam spent fifteen days in Springfield, Mass., in a tent meeting. At Smithfield, Pa. he assisted the Presbyterian pastor, followed by a return engagement at the Racine (Wis.) rescue mission. In Iowa he helped the Presbyterian pastor at Creston and the Christian minister at Sloan.

WHAT A FEW DOLLARS WOULD DO

The Correspondence Department has recently received a number of letters from persons anxious to take up correspondence work, but are prevented from doing so because of financial limitations.

Some of these letters are from missionaries, one is from a pastor in Germany who has a class of young men about him who would study the Bible in English, but are not able to do so because of the depression in German money. The \$8 courses would cost about \$250 in German money. In one case a worthy person is stopped in preparation for missionary service because of not having the money to pay the fee. As the department is not on a self-sustaining basis, it is not able to donate these courses.

If Christian people would make contributions so that a fund could be created from which the fee in such cases could be taken, the teaching influence of the Institute would be greatly widened. Contributions for this purpose, clearly designated, may be sent to the Moody Bible Institute, 153 Institute Pl., Chicago.

J. W. HAM'S ('04) WORK IN ATLANTA

The Baptist Tabernacle in the three and a half years of Mr. Ham's work received 1,090 members. The sum of \$230,000 has passed through the hands of the various treasuries of the tabernacle in the same period, and the Sunday-school has grown from an average attendance of 511 to nearly 2,000. A large building is soon to be erected for the increasing demands of the Sunday-school.

DECEMBER, 1921

PERSONALIA

Wm. L. Lightfoot, '12, is pastor of the Methodist church, McCaulley, Tex.

James C. Stewart, '15, is pastor of the Baptist church, Howard City, Mich.

Jean R. Wilson, '21, has become pastor's assistant at the Vance Memorial Presbyterian Church, Wheeling, W. Va.

George R. Bernhard, '08, reported 167 in his Sunday-school on Rally Day, First Presbyterian Church, Nunda, N. Y.

Elizabeth Bayer, '21, is serving the Lord in the Indian Mission School at Winnebago, Neb.

Mrs. Rowena Becker, '20, went out under the Mid-African Mission the first of the year to Bangui, French Congo.

Florence Merle Elmer, '18, has been licensed to preach by the Methodist church and is pastor of a church at Tupper Lake, N. Y.

Mabel Sprague, '11, librarian at the Institute, was on the program, October 28, at the weekly meeting of the Chicago graded union of Sunday-school teachers.

James R. Smith, '92, has left St. Louis and is now doing missionary work among the Navajo Indians at Ft. Defiance, Ariz.

Harry G. and Mrs. Briault, '20, arrived safely in South America and are studying the language. Address, Caixa 41, Pernambuco, Brazil.

Geo. Schuler, '06, on the Music Faculty of the Institute, assisted Rev. George T. Stephens, evangelist, in his campaign in McAlester, Okla., in October.

Ernest Quick, '95, pastor of the First Baptist Church of Bonham, Tex., conducted the dedication exercises of their new church building last April.

H. K. W. Patterson, '15, has become pastor of the Thoburn M. E. Church, and Mrs. Patterson, '17, pastor of the Central M. E. Church at Bay City, Mich.

Armenia Thompson, '20, is teaching doctrine, personal evangelism, homiletics, and the four Gospels in the Bible Women's Training School, Lingayen, Pangasinan, P. I.

Wm. G. Evans, '09, resigned his pastorate in Cleveland, O., and sailed with Mrs. Evans, October 11, for Moulmein, Burma, British India, under the American Baptist Missionary Society.

John Porter, '06, is a pastor in Wyanet, Ill. He has organized a missionary society, a young peoples' society, and a Junior society, and reports an interested congregation.

Merril T. MacPherson, '14, was ordained September 21, and is pastor of the Presbyterian churches of Ashton and Franklin Grove, Ill. He is also completing his college course this year at Lake Forest University.

Anne Jackson Douglas, '18, whose husband is assistant pastor of the First Methodist Church of Shreveport, La., writes that they expect to sail for Korea

next spring under the Southern Methodist Board.

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Mr. Wyckoff's searching analysis of the pretensions, errors, follies, and non-sense of so-called Christian Science should prove as convincing as it is unanswerable.

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Peter A. Klein, '04, is pastor of the Dunlap Baptist Church, Seattle, which the *Portland Oregonian* reports as having adopted a unanimous resolution to withdraw fellowship from a church whose pastor has denied the blood atonement of Jesus Christ.

Mary Posey Byram, '96, after 33 years of foreign missionary work principally in China (before and after coming to the Institute), returned to her home in Kentucky and is working among the miners. Her marriage occurred a few months ago.

Amelia Bertsche, '13, is now in Djoka Punda, Congo Belge, W. C. Africa, witnessing in the midst of indescribable sin and superstition. She writes to Mr. Gaylord: "Let me urge you to speedily send out more workers. The day is far spent; the night will soon be upon us; What we do, we must do quickly."

G. O. Rogers, '16, superintendent of the People's City Mission, Lincoln, Neb., has sent us a cartoon from the *Denver Post*, entitled "What the World Needs," and picturing "The World" as a much cut-up, battered individual attending the "School for Prodigal Sons," seated at a desk reading the open Bible.

Floyd T., '18, and Mrs. Holland, '19 (nee Mary L. Kennedy), after their marriage at the Institute, took a motor trip from Chicago to Washington, D. C. where they were received by President Harding in the White House, and other eastern cities, and then took up the pastorate of the Church of the Open Door in Greensburg, Pa.

Chas. H. Larson, '19, writes that the Bolivia Indian Mission has just held its seventh annual field conference and reports of the work are encouraging. The translation of the New Testament into Spanish-Quichua will soon be completed. His address is San Pedro, Charcas, Bolivia, S. A.

BITS OF NEWS FROM THE CLASS OF AUGUST, 1917

Ralph G. Ainley is married and living on a ranch near Woodlake, Calif., and actively engaged in church work there.

Charles W. Blastock and his wife are serving the First Baptist Church of Lawton, Mich. He reports that souls are saved nearly every Sunday night.

Cora E. Bunce is employed in the Iowa State House with the Board of Control of State Institutions, at Des Moines.

Frank Cochran was graduated from Mercer University last June and is now a student in the Southern Baptist Seminary of Louisville.

M. F. Daniels accepted a call to the Tattnall Square Presbyterian Church, Macon, Ga. He is the proud father of a little daughter, Annie Stewart.

John Hamel is working under the Presbyterian Board of Sabbath School Missions. Address, Marquette, Mich.

D. V. Graham is serving his second appointment in the M. E. Church at Asbury, Pa.

Charles Gwynn is pastor of the Baptist church at Walsenburg, Colo.

Margretta Righter Harper travels considerably with her husband and assists him in meetings, working among the women and children.

Joseph C. Hart is doing evangelistic work.

Loretta Hobson is a vocal instructor at the Bible Institute of Los Angeles.

Mrs. Elma C. Jenkins is teaching school in Ignacio, Colo., and has organized a Sunday-school in the school building.

Clyde H. Lee has been doing office work and church work, but expects soon to give all his time to Christian activity.

May E. McIntyre is working at the Los Angeles Bible Institute, having charge of the mail and subscriptions of the *King's Business*. She also has an independent Spanish mission, which she carries on Saturdays and Sundays, with over sixty in the industry classes and boys' club.

James M. McKinley has two churches at Forest, O. At meetings held by him last winter there were sixteen conversions.

Mrs. George A. McLeod (nee Joy M. Smith) writes from Osakis, Minn., that she and her husband are busy in the work continually, and God has blessed them with a little son, Robert Owen.

Mrs. Maude Patterson reports from Unionville, Mich., that her study in blackboard drawing and Bible geography has enabled her to give chalk talks, make Sunday-school maps and charts, etc. She is now a pastor in Bay City, Mich. (See "Personalia.")

Mrs. Evelyn Prince, whose husband is assisting Mr. Kirk at the Institute, writes that she teaches a class in piano at the Married Women's Guild. They are now living in Wheaton, Ill.

Peter Person, after a visit to Sweden, took up a pastorate in Chicago. Seven of his young men are studying in the Evening Classes of the Institute.

Arthur O. Ramsey wrote that he expected to graduate last May from Bonebrake Theological Seminary and then take a United Brethren church in Illinois.

Lula Sutton Rayburn assists her husband in his pastorate of a federated church in Brunswick, Neb., and is busy caring for their little son.

Emeline M. Reed is teaching on the Winnebago Indian Reservation in Nebraska.

Dwight K. Sailor is pastor of the M. E. church of Biggsville, Ill.

Myrtle Harrod Sanborn is actively engaged in church and Sunday-school work in the little church started by her grandfather seventy years ago.

Anna Philley Stinnette is assisting her husband in his work as pastor of the Church of the Brethren, Liberty, Ill.

Harry A. Studwell is pastor of a Methodist church at Bantam, Conn.

Darle M. Taylor is teaching school in Omaha and also a personal workers' class.

Grace C. Taylor is principal of a public school in Conyers, Ga., and reports that they have a devotional service for thirty minutes every morning.

John C. Teysler after doing American Sunday-school Union work, took charge of a community church in Daisylawn, Pa. He and his wife (ne Helen Ring), conduct a night school for foreign men, a Bible study class, a boys' club, Sunday-school and preaching services. He also preaches in a Presbyterian church two miles away. A series of special meetings resulted in seventy-seven conversions.

Millard S. Cairns is a pastor evangelist at Danville, Ill.

Erdman H. Nikkel is engaged in evangelistic work in Canada.

Anna M. Stocking and Hattie Johnston are working together in evangelistic meetings in Iowa.

Alice Covell, after serving as assistant pastor in Walsenburg, S. D., is now teaching school in Denhoff, N. Dak.

Florence L. Currie is instructor in Latin at the Nebraska State University in Lincoln, and supervisor of Latin in the Teachers' College. She assists at times in the city mission, the superintendent of which is a Moody man.

Richard Low is assisting evangelists and pastors in meetings.

Myrtle Wilson is at Dungu, Congo Belge, Africa, in charge of the girls' and women's work.

J. M. Davies is in North Parur, N. Travancore, India, studying the language.

G. E. Leslie is at the Institute as Assistant to the Superintendent of Men.

Marian J. Downey, secretary of the class, is a junior in Wheaton College. The summer she spent in Eastern Pennsylvania in the interests of the Institute.

BORN

To H. J., '14, and Mrs. Hoover, a daughter, Dorothy Ruth, August 8.

To Wm. L., '12, and Mrs. Lightfoot, a daughter, Ethel Brooks, June 26.

MARRIED

Floyd T. Holland, '18, and Mary L. Kennedy, '19, August 1, at Chicago.

J. B. Douglas and Anne Jackson, '18, October 5.

B. Guthrie Fay, '18, and Annie May Mason, August 23, at Belen, Paraguay. Address Casilla 9, Concepcion, Paraguay.

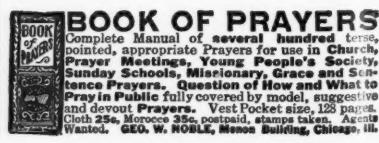
William J. Linfoot and Rossie A. Gillion, '19, October 19, Two Harbors, Minn.

Hollis H. Peyton, '20, and Harriet C. Miles, '20, August.

A. J. Liebenberg, '98, and G. A. B. Farquhar, October 10, at Cape Town, Africa.

DIED

Mrs. A. G. Washburn (nee Vena Canfield), '93, October 3, Ontario, Calif.



Moody Bible Institute Monthly

What Are Your Plans for Christmas?

All the loved ones around your fireside will be counted in on your list. That is to be expected. Have you any "crumbs" for the poor in the lodging houses of Chicago?

The Bible Rescue Mission will set a table for Christmas for the men who are out of work and homeless. The Mission cannot do it alone, but only as the Lord's people supply the means. For twenty years the mission has held forth the Word of Life and the Lord has blessed this ministry by the salvation of souls.

Christmas Day we plan to feed all who come—the business men contribute some of the food, but much more has to be provided. Will you help by sending one dollar? Your gift, small or large, will be appreciated.

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"Cast thy bread upon the waters; for thou shalt find it after many days." (Eccl. 11:1).

REACHING THE MASSES WITH GOOD LITERATURE

The Central Presbyterian Church, of Denton, Tex., Rev. A. Reilly Copeland pastor, is carrying on a unique work. It has undertaken to distribute good literature to the masses by means of literature bags with pockets, that are placed in public places throughout the city—churches, colleges, city hall, post-office, hotels, railroad stations, etc. Authorities, a correspondent tells us, gladly give permission. Funds for the work are provided as purely voluntary gifts, and only evangelical tracts are used. The work is non-sectarian and interdenominational. The tracts are eagerly read, it is reported. When one realizes (and every city dweller understands) the vast amount of circularizing that is being done by the "Millennial-Dawnists" and similar unevangelical religious bodies, he notes as a happy sign of the times, this attempt of Christian people to spread abroad good literature. The main thing to guard against is the source from which the tracts come, for specious teachers are particularly keen today in posing as sheep, when in reality they are wolves in disguise. It is a good thing to counteract these false teachings by giving the people the truth. Meet wicked propaganda with good propaganda, and ask the Lord to bless all work done in His name.—*The Presbyterian*.

A PASTOR UTILIZES OPPORTUNITIES

A minister in Pennsylvania, writing to a Chicago evangelical book concern, outlines a plan which contains suggestions for other pastors.

"Find enclosed money order for \$8.01. I should be glad if you would let me have your order blanks and lists of books, as I intend to make a serious attempt to show my parish and community under with your books. I sent for a hundred a little more than a week ago, you remember. They sold themselves right away. I just went out among my parishioners a couple of afternoons. I disposed of them all with the exception of a few children's books, that I want to take along when this new supply comes.

"I anticipate a change of parish in the near future, and my idea is to have every home supplied with literature that is in keeping with the sort of preaching I have given my people here, the last six years, so that in case they should ever be cursed with modernistic preaching, they will be in possession of an antidote against it."

MR. MOODY'S BOOK FUNDS

The following contributions have been received from October 1 to 31, 1921, inclusive:

Hospital Book Fund: 4 Contributions, \$13.00; **Lumber Camp Book Fund:** 1 Contribution, \$5.00; **Mountain Book Fund:** 6 Contributions, \$22.20; **Pioneer Book Fund:** 248 Contributions, \$22.04; **Prison Book Fund:** 136 Contributions, \$804.97; **Spanish "All of Grace" Book Fund:** 1 Contribution, \$5.00; **Spanish "Way to God" Book Fund:** 5 Contributions, \$28.00; **Free Tract Fund:** 2 Contributions, \$1.15.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from October 1 to 31, 1921, inclusive:

Pioneer Book Fund: Nebraska, 55 books, 20 Pocket Treasury, 60 Gospels, South Dakota, 25 books, 25 Pocket Treasury, Oklahoma, 25 books, 25 Pocket Treasury, 25 Gospels, Utah, 27 books, 25 Pocket Treasury, 16 Gospels, California, 24 books, 25 Pocket Treasury, New Mexico, 212 books, 55 Pocket Treasury, 130 Gospels, Wyoming, 90 books, 90 Pocket Treasury, 75 Gospels, North Dakota, 50 books, 40 Pocket Treasury, 30 Gospels, Oregon, 200 books, 200 Pocket Treasury, Idaho, 350 books, 225 Pocket Treasury, 185 Gospels, Colorado, 130 books, 80 Pocket Treasury, 43 Gospels, Canada, 35 books, 15 Pocket Treasury, Arizona, 202 books, 156 Pocket Treasury, 75 Gospels, Montana, 300 books, 105 Pocket Treasury, 165 Gospels, Minnesota, 150 books, 100 Pocket Treasury, 100 Gospels.

Prison Book Fund: Illinois, 171 books, 170 Pocket Treasury, 25 Gospels, Virginia, 25 books, Pennsylvania, 20 books, Washington, 20 books, 20 Pocket Treasury, Oklahoma, 100 Gospels, South Carolina, 25 books, 25 Pocket Treasury, Texas, 20 books, 20 Pocket Treasury, 10 Gospels, Minnesota, 12 books, 12 Pocket Treasury, New Jersey, 30 books, 20 Pocket Treasury, 20 Gospels, Wisconsin, 4 books, 4 Pocket Treasury, Arizona, 10 books, 10 Pocket Treasury.

Miners' Book Fund: Kentucky, 50 books, 50 Pocket Treasury, 50 Gospels, Minnesota, 20 books, 50 Gospels.

Africa Book Fund: Portuguese, East Africa, 36 books, Congo Beige, W. C. Africa, 10 books.

India Book Fund: Tinnevelly Dist., India, 28 books.

Lumber Camp Book Fund: Oregon, 250 Pocket Treasury, 250 Gospels.

Seamen's Book Fund: South China, 25 books, 50 Pocket Treasury, 50 Gospels, California, 250 books.

Army Book Fund: South China, 25 books, 50 Pocket Treasury, 50 Gospels.

Mountain Book Fund: Kentucky, 48 books.

Spanish "Way to God" Book Fund: La Romana, R. D., 36 books, Cuba, 50 books, Uruguay, 12 books, Argentina, 65 books, Mexico, 20 books.

Hospital Book Fund: Illinois, 72 books, 50 Pocket Treasury, 25 Gospels.

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BACK TO THE SIX-DAY WEEK

"Blue Law Crusaders Swoop Down on Washington," says a headline, and the introductory paragraphs of the story reveal the usual propaganda bias.

What did these "blue law crusaders" want?

They wanted to save a few millions of men from the necessity of spending their day of rest at unnecessary work—that's all.

It would seem a rather humane effort, but somehow there is a sufficient number of squinty-visioned souls to make it appear otherwise.

Now, if these progressive people were not "blue law crusaders," and were industrial captains, and had gone to Washington advocating a five-day week, they would have been hailed with publicity and deluged with praise. Editorial writers would have thanked heaven for a subject to write about.

Doubtless a five-day week lurks somewhere along the further reaches of the road of progress—

But we shall never have a five-day week until we first have a six-day week.

We discover upon careful scrutiny that what these "blue law crusaders" are after is a six-day week.

They are trying to reduce a seven-day week to a six-day week, and because they happen to be fortified with moral and religious reasons for their stand, they are covered with contempt.

The United States has gone very far toward the seven-day week, just slidden toward it. The people would never vote for such a thing; there would be a revolution if any administration tried to establish it; yet the fact is that we come pretty near to having it.

The number of people in the United States who have Sunday, the weekly day of rest, is decreasing. Business and pleasure compel people to work. The more people take their pleasure on Sunday, the more people are compelled to work. One need only run back in mind 10 or 15 years ago to see how great by comparison the number of Sunday workers has become.

The first man who loses his Sunday is the working-man. If the working-man were not so easily deluded by the catchwords of the so-called "liberals" they would see that their day—Sunday—is slowly being taken away from them by those very people who are always shouting about "personal liberty."

People who try to save Sunday for the working-man are not his enemies but his friends, and the day is coming when he will realize it.

These terrible "blue law crusaders" say there is too much unnecessary Sunday work going on.

So there is, far too much.

If America does not learn how to do her work in six days, how will she ever do it in five days?

If the world cannot protect its one day of rest, how is it going to protect two?

As these "blue law crusaders" say, there is too much railroading on Sunday—far too much. Efficient factories can do their work in six days; if railroads were efficient they could do most of their work in six days too. It is not altogether a matter of morals; it is largely a matter of management.

There is also far too much government work on Sundays. If industry and commerce can write all their letters in six days, the Government ought to be able to handle most of them in six days.

The point is, Mr. Reader, don't permit the "liberal" to fool you. People who say the world ought to do its work in six days are absolutely right, on every possible count.

Six days is the work period that has always obtained. Which way are we going to change it? Toward seven, or toward five? The five-day week is still a dream, which cannot be hastened toward realization. The seven-day week is an ominous possibility—indeed, it is already a crushing reality for hundreds of thousands of men and women and boys.

We have gone so far that the slogan, "Back to the Six-Day Week," strange as it may sound, is justified.

What an amazing state of mind the propagandists have jostled the people into, that they should see their one day of rest slowly sneaked from them, without a word of protest, and that they should leap upon those who try to save it for them!

The friends of the working-men must at this stage of the game, be the friend of the six-day week. And that means a Sunday free from work and also free from the things that compel people to work.

If that is "blue law," it is the kind of

blue law that safeguards health, sanity, intelligence and civilization.—*The Dearborn Independent*.

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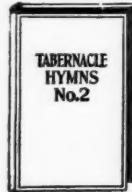
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REV. PAUL RADER LEAVES MOODY CHURCH

Rev. Paul Rader resigned as pastor of the Moody Church, Chicago, on Sunday, September 11, that he might be free to devote himself wholly to the responsibilities of his position as president of the Christian and Missionary Alliance.

Announcing his resignation, and the morning address as his farewell sermon, Mr. Rader related how God had led him into association with the Alliance, and gripped his heart with a missionary vision long before he became pastor of the Moody Church. He was now undertaking a great forward movement, he said, to hasten the calling out of vol-

unteers for missionary service, and God had shown him, after fasting and prayer, that this work demanded all his time and strength.

Mr. Rader's pastorate was marked by the removing of the Moody Church from its historic edifice at Chicago Avenue and North LaSalle Street to the large tabernacle at North Avenue and LaSalle Street, opposite the entrance to Lincoln Park, one of the most strategic

locations in Chicago for soul-winning effort.

The fervor of Mr. Rader's evangelistic messages and his unusual power as an inspirational preacher, drew large audiences to the tabernacle, and the accessions to the church, during the earlier years of his pastorate especially, were large. During the past two years he had devoted most of his time to the work of the Christian and Missionary Alliance.

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With the Publishing Agent

The editors for some time have been taking up with the Publishing Agent the matter of the kind of advertisements we accept. The result has been the elimination of several advertisements by agreement with the editors. We appreciate the criticism of our readers and we now trust with this Christmas number we may have your hearty cooperation in the purchase of such books, merchandise, etc., as you will find advertised herein—particularly for the holidays. Please mention the Moody Monthly when writing to advertisers.

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163 Institute Place, Chicago, Ill.

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J. H. RALSTON, Associate Editor.
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